

Christianity and Society

Christian Social Thinking in Scotland

by Frank W. Rae

The Cross as a Matix of Western Culture

by Charles R. Salit

Christian Social Science

by John R. Everett

Preaching the Atonement Today

by Clifford Stanley



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The End of a Total War

The war is rising quickly to the climax of victory, at least in Europe. Before these lines reach the reader, the German military machine may well have reached complete collapse. That will mean not only the collapse of a military machine, but the moral, political and economic breakdown of an entire nation. Everything in this war has been "total". The mobilization of the resources of the nations has been total. It has been a great achievement of the democracies that they were able to harness all their resources as effectively as tyranny without destroying any essential freedom.

The extent of the war has been almost total; for the few little islands of neutrality were minute compared with the areas of non-belligerency in the last war. The mechanization of the armies was more complete than ever before; making the instruments of the war of only a quarter century ago seem to be of "horse and buggy" vintage by comparison. Victory and defeat will be more total than in any previous war. The effectiveness of the Nazi tyranny means that a nation will break down without having an alternative political will, which could function to organize the new life of the nation.

Civilian participation and civilian casualties have been greater than in any previous conflict. Never before have cities been razed as the modern bomber and robot bomb destroy them. The war has

not been as lethal for soldiers as the previous conflict; but civilian losses have been far higher. The news that one out of every two Italian babies under a year of age died during the past year is but a single harbinger of the terrible reports of the physical, moral and spiritual devastation of the war, which will soon engulf us.

It will be natural and right to celebrate the victory which will crown the almost superhuman efforts required to achieve it. It will be inevitable that the victorious nations rejoice in their completed task and that the emancipated nations delight in their reclaimed liberties. But in all this rejoicing let there also be sober thoughts about the terrifying and tragic aspects of human history which increase human potencies for both good and evil in such a way that evil is armed more formidably and requires a greater sacrifice to overcome it with each new epoch. And let there be contrite thoughts over the evil we must do in order to conquer evil. If we comprehend the present war with all its attendant achievements and sacrifices, its pains and sufferings, we can also begin to understand the relevance of the Christian faith, as the last centuries have not understood it. They believed that history was redemptive and moved to higher and higher good. Now we know that all the processes of history move toward the increase of good and evil; however important the triumph of the relative good over the relative evil

may be. In that knowledge we apprehend the broken and fragmentary character of human history on every level of its achievements and see that only God and not man can complete human history and give it meaning.

The past centuries gave themselves to the illusion that it was easy to separate good from evil, to avow the good against the evil and to have a good conscience in espousing the virtuous cause. Now we know, as we ought always to have known, that evil taints all our good. Even the most just cause is tainted by precedent evil. Not only the predatory but the "virtuous nations" contributed to the causes of the conflict. Even the most righteous cause is tainted with concomitant evil. It can not be brought to a victorious conclusion without inflicting horrible suffering. And finally it is tainted with essential sin; for even the most righteous nations can not pursue their just ends without corrupting them with national and imperial pride and thoughts of aggrandizement. The whole of human history is more tragic and the mixture of good and evil is more baffling, than men had supposed. If that is understood, our generation will be able to comprehend once more what the Christian faith means by the mercy of God and why only the Divine mercy is adequate for the infinite pathos of human existence.

* *

Realistic Internationalism

Thus far both the American and the other international planners in official position have steered a remarkably shrewd course between the dangers of an abstract and impossible international constitutionalism and those of pure power politics. The Bretton Woods Conference provided for a "functional" accord between the nations, as did also the provisions for

international action on relief in UNNRA. In these ventures the nations are being bound together on the basis of urgent common tasks and problems which outlast the war. The effort to reach such accords before the conclusion of the war also represents a great advance over Versailles. It proves that the unity of history in peace and in war is recognized with a political sagacity which the statesmen of a quarter century ago lacked.

The effort to lay the foundations for an accord for the organization of the nations at Dumbarton Oaks has been an equally impressive bit of statesmanship. It was wise to start the discussions on the lower level of officialdom, leaving the discussions to under-secretaries. In this way there could be a free exchange of opinions without risking too much national pride in the acceptance of this, and the rejection of that, provisional plan.

Thus far the relation of the great to the smaller nations has also been handled with real shrewdness and imagination. A workable peace plan must not fasten a super-imperialism of the great powers upon the world; but neither must it move in terms of an international equalitarianism which obscures and defies the fact that three or four nations have the effective power in the world today; and which fails to take account of the fact that a partnership between the great powers is an indispensable precondition of post-war stability.

Governor Dewey's effort to throw confusion into these plans by the criticism that they envisaged the domination of the great powers over the small ones fortunately came to naught, both because Secretary Hull had a very reassuring answer to the criticism and because Mr. Dewey's prospective secretary of state, Mr. Dulles, recognized the real

issues as Mr. Dewey did not. Wendell Willkie's disavowal of this false issue was also of great help.

Mr. Dewey's effort to give satisfaction to his isolationist following by a highly idealistic criticism of the administration's foreign policy is, incidentally, indicative of the kind of combination of nationalism and international idealism which plagued us after the last war and which is bound to plague us again. Norman Thomas is already busy discrediting all the administration peace plans on the ground that they represent pure power politics. The Republicans may be expected to criticise the present foreign policy on the same ground, but with the mental reservation that the power politics are not pure enough.

All political tasks require a shrewd admixture of principles and expediency; of loyalty to genuine standards of justice and adjustment to the actual power political realities of the given moment. The idealists are affronted by this admixture and the realists claim to be because they can not afford to admit the moral cynicism which really prompts their actions and attitudes.

The Roosevelt administration has in past years sometimes yielded too much to considerations of expediency. But at the moment it is doing remarkably well in steering toward a genuine international accord with due consideration of all the power political realities involved.

Justice for the Enemy

Just as certainly as the general plans for world order are developing hopefully, we have little reason to hope that the victorious nations will be creative in dealing with the enemy. The crimes which the Nazis have committed have been so monstrous that the spirit of vindictiveness which is engulfing Europe is not surprising. It represents neverthe-

less a shadow on the otherwise good hope of a stable peace. The demands for the dismemberment of Germany in the public press are increasing.

The New York Times recently reported the sermon of a clergyman in liberated Paris who declared: "It is not enough to win a victory. What remains to be done is to kill every German.—There must be no distinction between soldiers and civilians in the destruction of men, women and children. For we speak of a damned race.—I know that when I speak as I do I preserve the spirit of the Bible, at least the Bible which is read from beginning to end and not only in its soft and gentle passages". It is interesting that whenever great passions sweep the nations a portion of the church is unable to do more than echo those passions and add an extra degree of emotion to them.

It is fairly apparent that Austria will be separated from Germany without any discernible plans for her economic health, thus repeating the mistake of 1918. The Russians are trying to persuade the Poles to annex East Prussia, a monstrous proposal which will, as the Poles seem to realize, make them sick of indigestion for decades to come. The Rhineland will probably be internationalized; and Sumner Welles, speaking the mind of President Roosevelt in all probability, wants what is left of Germany to be divided into three parts. Thus dismemberment seems fairly certain.

One must be quite clear that any punishment which might either expiate the German crimes or which might act as a preventative of future wars, would be justified, no matter how severe. The German people are not all guilty of the crimes which the Nazis have committed. Some millions of them are as truly the victims of this tyranny as any Pole or

Frenchman. Nevertheless there is such a thing as collective guilt and the German people are, by political ineptitude as well as by more positive political vices, deeply implicated in the Nazi evil. If the destruction of their national life would guarantee the peace of the world it would not be too high a price to pay.

Unfortunately however, or perhaps fortunately, there is no such possibility. Again and again we hear proponents of a vindictive peace argue that wiser and more prudent forms of punishment than they propose, fail to take the millions of war dead into account. The simple answer to this argument is that neither a hard nor a soft peace, neither vindictiveness nor forgiveness can bring a single victim of Nazi tyranny back to life again. If we fully comprehend the impotence of man, when confronted with the great evils of history we may be a little more ready to understand the significance of the Scriptural warning "Vengeance is mine sayeth the Lord, I will repay".

Nowhere is the difference between a pure moralism and the reverence and humility of true Christian faith more apparent than in the problem of punishing a foe. Morality demands "justice". But religious faith recognizes that there are crimes too terrible to be punished by the hand of man; and there are punishments in history more terrible than any crime deserves, so that the God of history is both more terrible and more merciful than any of our nicely calculated schemes of punishment and justice.

From the standpoint of true religion the defeat of even a terrible foe presents us with the necessity of humility; lest we regard our triumph as merely the triumph of our righteousness and forget the mutual guilt in which we are involved. From the standpoint of political sagacity something less than justice is required,

just as faith requires forgiveness which is more than justice. Politics requires less than justice; for it must ask what form of punishment is most prudent for the purpose of restoring the evil one to normal health and for the sake of insuring the peace of the whole community. There is a greater affinity between the forgiveness which faith requires and the prudence which political realities require than there is between either and the "justice" which is demanded by pure morals. There is always something abstract about justice. It tries to measure what can not be measured. For neither the dimension of a great sin, nor the guiltiness of those who are implicated in it can be exactly measured; at least not by creatures who are unable to look into the secret of the heart. But political prudence adjusts itself to the complicated realities of the human community as Christian forgiveness grows out of an understanding of the dimension of good and evil, of mercy and wrath which transcend the realities of history.

It is not likely that the victorious nations will have either the religious grace nor the political sagacity to deal creatively with the foe. The self-righteous fury of the victors may become the future's greatest hazard of the peace. But let us at least be clear about the testimony of the Christian church upon this issue. A church which merely voices the inevitable moral arrogance of victors, is the salt which has lost its savour.

* *

The Pope on Property

In his radio address, commemorating the anniversary of the beginning of the second World War, the Pope made many very commendable observations on the method of reconstructing the world, on the necessity and the limit of force in

building a world organization and on the obligation of the wealthy nations to come to the aid of those whose lands have been ravaged by war.

In dealing with the property issue the Pope was obviously prompted by the fear that Europe would be subject to radical political movements with collectivist property concepts. He reiterated the general Catholic distributist idea of property. Property should not be abolished but as widely distributed as possible, because it is a form of security which all men desire and deserve. "The church" he declared "does not intend in principle to protect the rich and plutocrats against the poor. On the contrary ever since its beginning the church has protected the poor and the weak against the tyranny of the powerful". One might say in passing that such a statement betrays the usual inability of Catholic thought to distinguish between the principles of an institution and what it does in fact. In principle the church desires to protect the poor; but in fact it has often been the ally of the landlords against the peasants, of the aristocrats against the rising middle classes and of the monarchs against the rebellious democrats.

But to return to the Pope's ideas of property, the primary weakness of Catholic property ideas from Aquinas to the present pope is that it does not preserve the original Christian idea that property may be necessary in a sinful world, in order to give men security against the ambition of others, but that it must be regarded as a necessary evil which must not be given an absolute sanction. The justification of property in Catholic thought has become as absolute as in 18th century thought.

Catholicism does, of course, teach that property should be morally and politic-

ally controlled. The Pope declares "When the distribution of property is an obstacle (to justice) the state should in common interest intervene, regulate its activities or issue a decree of expropriation with suitable indemnities. Small holdings in agriculture, the arts, trade and industry must be guaranteed and supported".

The general philosophy behind the Papal pronouncement is that which informs our own anti-trust laws. The Pope refuses to admit that technical advances make the socialization of large scale industry necessary. He declares "The suggestion should not be put forward that technical progress is toward the establishment of gigantic concerns which must inevitably cause the collapse of a social system, based on private property". But he does not explain how large scale concentrations of wealth are to be brought into the scheme of his philosophy of distributism. He merely observes that "Technical progress must not prevail over the common good but must be governed by it and subordinated to it".

The Papal philosophy of property is half right and half wrong. It is right in seeking to maintain a distribution of property as one method of preserving an equilibrium of social power in opposition to an omnipotent state. He calls attention to the fact that the ideal of the socialization of property may in actual history produce "a dictatorship of a political group, that as a ruling class will control the means of production". He understands in other words that the complete socialization of property may compound economic and political power and thus destroy liberty.

But the Papal policy has no program, but moral exhortation for one aspect of the modern property issue. A technical civilization creates centralized forms of

economic power which must be socially owned because they can neither be perfectly controlled, as long as their power remains intact, nor can the wealth and property in them be divided in such a manner as to give every one an individual share in the power and security of the property.

The papal pronouncements on property are on the whole superior to those of the Protestant churches who have usually not thought out a consistent attitude toward the issue; so that the conservative part of the church usually accepts the liberal ideas of property uncritically while the radical minority of the church subscribes to Marxist ideas without qualification. Catholic property philosophy is consistent but nevertheless inadequate for the problems of our day. It recognizes that property is a legitimate form of security in one of its aspects; but it has no answer for the problem when property becomes inherently so powerful that it becomes a threat to security and justice.

* *

The Threat of Reaction

There is good reason for supporting the Roosevelt administration in the next election, no matter how deep and justified our scruples about a fourth term may be, and no matter how strongly we resent the ambiguities which have increasingly characterized Roosevelt's domestic as well as foreign politics.

It is quite obvious that the Republicans can be trusted neither on domestic nor on foreign politics. In the field of foreign relations they will stand to the right and to the left of Roosevelt. Dewey will seek to make idealistic criticisms of a foreign policy which will bring comfort to isolationists followers in the middle west. In domestic policy the Republican gover-

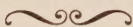
nors' program gives us a foretast of what we could expect in a Republican administration. They want unemployment to be taken care of by the states, despite the complete breakdown of this system in the Hoover administration; and they talk as if the restoration of "free enterprise" and the removal of governmental restraints would cure all our economic ills, despite the fact that uncontrolled economy landed us in the morass of 1929. The Republicans are without doubt the most ignorant Tories of the modern world. No British Tory would think of trying to restore as complete a freedom of economic enterprise from governmental restraint as our Republicans desire. In this the Republican party mirrors the ignorant conservatism of our business community, which, as Gunnar Myrdal the Swedish economist recently pointed out, is more dangerous, not only to America but to the rest of the world, than any economic policy of the present time. There is a possibility of course that Dewey's conservatism would be less dangerous than the reaction which is likely to set in after a tired New Deal and fourth term will be replaced by Republicanism in 1948, as it undoubtedly will, if Roosevelt is reelected.

If one were thinking of domestic policy alone it might be better to risk what Dewey will give us in 1944 than what would happen if the reactionary swing is postponed until 1948. But the risk of Republican foreign policy makes it impossible to make such a choice. Furthermore there is a possibility that a Republican defeat will destroy the Republican party and that a victory of the Democratic party will destroy it also, making way for new party alignments in 1948. The uneasy alliance between southern conservatives, northern municipal machines and labor which constitutes

the Roosevelt administration is not likely to hold together for another four years. The stresses and strains of the post-war years will almost certainly lead to the disintegration of this alliance. It is this eventuality of the disintegration of both parties that Willkie is undoubtedly counting upon in his present withdrawal from the campaign and his probable refusal to endorse either candidate.

Though a Roosevelt victory is thus desirable on every count, it must not be assumed, as the campaign orators will claim, that such a victory assures us liberal policies in the post-war years. Unless the labors of the Political Action Citizens Committee succeed in changing the complexion of the Congress, that body will again be dominated by an alliance of conservative Democrats and

Republicans. They have just given us a foretaste of what they intend to do by killing a constructive bill for the conversion of our economy from war to peace and by first substituting the conservative bill of Senator George and then emasculating it in the house, so that the original bill seemed constructive by comparison. Obviously the intent of these congressional medicine men is to reduce governmental controls as quickly as possible and to do it just when those controls will be needed almost as desperately as in the war itself, namely in the period when twelve million fighting men will have to be reestablished in our economy while the economy itself is being shifted from war production to peace production. The dislocations of this period will be so tremendous that it is fantastic to hope for stability without careful planning.



CHRISTIAN SOCIAL THINKING IN SCOTLAND

By FRANK W. RAE

Your Editor's English representative asks me: "What Social thinking is being done within the Church in Scotland?" My answer must be "Very little". In the first place, the Ministers in Scotland are not doing very much radical social thinking, largely because they are not trained to do so at the outset. As Divinity Students, we are not brought face to face with the problems of Social Ethics. We have no Professors of Christian Ethics in our Divinity Halls for Christian Ethics is taught by the Professor of Practical Training as a subsidiary subject. The Professor is usually appointed, not because he has qualifications to teach Ethics, but because he is a Minister of wide practical experience who has proved his worth in the work of the Christian Ministry. What Christian Ethics are taught are largely personal ethics. I do not think these teachers have adequately realized the problems of Social Ethics, and, if the teachers have not thought deeply about the relation of Christianity to Society, how can the taught be expected to think deeply? It is therefore significant that, as a result of the Church of Scotland's self-examination in the crisis of War, more than one Scottish Presbytery has suggested that Christian Ethics become a separate subject in the Divinity Curriculum, taught by a Professor with some qualifications in the subject.

* *

Theological Climate

Moreover the whole theological climate of Scotland in the immediate past has

been against Radical Social thinking. We had our dose of Liberal Theology along with the rest of Christendom. We were saved here from the worst excesses of Liberalism by a strong Evangelical Tradition which has renewed itself fairly well in each succeeding generation, so deeply rooted was it, but this Evangelicalism has itself been a barrier to Christian Social thinking, through its insistence on the saved individual and through its reiterated criticism of any Social Gospel as a substitute for the Evangelical gospel. The two have been thought of so much as opposed to each other, that the possibility of an alliance has not been seriously contemplated. That attitude dies hard amongst older ministers and is especially persistent amongst the leading laymen of our Church. There has, however, been a deepening analysis of the social situation in many sermons by Liberal Preachers during the last ten years and I have often been surprised of late by a keener awareness of the facts of our social life than I had anticipated. Events here in Scotland have forced this awareness upon Ministers. The whole Industrial Belt of Central Scotland, largely dependent as it is on heavy industries, was badly affected by the economic depression. In my former Clydeside Parish and many others like it, most of the employable men were idle for over three years. Preachers could not but be sharply aware of such a situation, for the drift away from the Church was accentuated during those years. The 1920-30 era had been a time of hopeful idealism in which the Brotherhood Move-

ment with its Sunday Meetings for men only and its rather hearty, informal services, gained ground. This Idealism was also expressed in widespread enthusiasm for the League of Nations and interest in the work of the League of Nations Union. Church Leaders were prominently identified with both movements. About 1930, this idealism evaporated rapidly in face of the ugly social facts and experiences of Trade Depression. Men lost faith in the Brotherhood and Peace Movements and in the Christian Church and her leaders. Ministers could not but be aware of a situation which was affecting their work so directly and so disastrously. They became increasingly realistic in their analysis but did not go far beyond analysis for many such Liberal Sermons ended tantalisingly and irritatingly on the note that only the application of the principles of Christ could solve these problems. This was small comfort for men who had been three years unemployed, who knew the truth of the analysis, but who naturally wanted to know in practical terms what was to be done about it. And most preaching in Scotland today has not yet got beyond that Liberal note.

But we in Scotland have also had a strong reaction to Liberalism in a growing Barthian movement, led by Professor G. T. Thomson of Edinburgh University. The long standing Evangelical Tradition of our Church tends more and more these days to express itself in Barthian terms and, from that way of thinking, has indeed gained new strength and impetus. Professor Thomson's attitude to Christian Ethics is very hostile to the working out of a Christian Social Ethic. For him, the Christian is inspired and led by the Holy Spirit. It will be given him in that moment what he shall say and do. All that is worst in Lutheranism

accompanies here all that is best. Discussion of Social Justice is beside the point for Social Justice is an unattainable goal, so corrupted is natural man. Brunner's saner attitude does not as yet seem to influence our Scottish Barthians. The tendency in a world at war is to give up that world for lost and to be saved as individuals out of it by the grace of God in Christ. If this movement gains ground in Scotland, there will be still less hope of more radical Social thinking.

* * *

Social Composition of our Church

Moreover the social composition of our Church is a hindrance to Radical Social thinking, as indeed it is in all the Churches of Western Christendom. We have, as I said above, been progressively losing the working people from our Churches, because they feel that the leaders of the Church, clerical and lay, are out of sympathy with them in their perilous economic insecurity. The workers are not to be blamed for so thinking. The Church has become in this century increasingly composed of skilled tradesmen, shopkeepers and business people and the office bearers are largely drawn from these groups in the community. The leading laymen in Kirk Sessions and Presbyteries all have substantial stakes in the status quo, nor is the Ministry in Scotland any different. Many of our Ministers come from workers' homes but too often they rejoice uncritically in their higher social status. The whole manner of a Minister's life induces acquiescence. We are asked to live in large, unweildy manses in residential districts, surrounded by business people and rentiers. This year's General Assembly of our Church has taken a step in the right direction when it agreed, on the petition of one of the Presbyteries to institute a survey

of these manses throughout Scotland. Moreover, Ministers in their preaching, are subtly influenced by the opinions and attitudes of their leading laymen, since their financial support is essential to the carrying on of the work of the Church. This is not so true of Churches that before our great union of 1929, belonged to the former Church of Scotland. In that Church, stipends were largely derived from teinds — a land tax. This was intended to give Ministers independence in thought and action. It served this end in a few cases. The result for the majority of former Church of Scotland Ministers was a too great security which led to spiritual slackness and complacency. It certainly did not encourage a prophetic ministry. On the other hand, Ministers of the former United Free Church of Scotland were dependent entirely for their stipends on the givings of their people. This produced an undue hesitancy to offend the wealthy givers and to the pernicious doctrine — no politics in the pulpit. This in actual practice often meant — no radical politics. The right kind of politics in both senses of the word, were acclaimed by leading laymen and heartily approved. From such a bourgeois Church, radical social thinking cannot be expected, and yet until such thinking and action is manifest within the Church, there is no hope of recovering the alienated workers to it.

* *

The Church's Social Work

Yet the Bourgeois Christian conscience in Scotland was not entirely asleep, as evidenced by the Social Work, carried on by the Church. Wealthy West End Congregations frequently helped down Churches by providing Church Sisters, or missionaries or even by staffing the Sunday School with teachers. In ad-

dition, there is a whole scheme of Social Work, carried on by the Social Work Committee of the Church. It consists of Eventide Homes for old people, Homes in the industrial cities for working lads and girls of the apprentice age-group, Homes for unmarried mothers, a farm to rehabilitate men who had made a mess of their lives, Homes for orphan children, but such a Scheme of Social Work is a mere palliative, for the social disorders of our time and does not go beyond the limits of charitable work. Moreover the appeal to the Church members for support is frequently vitiated by sentimentality just as the appeal for support to Foreign Mission Work is often sickeningly sentimental. If this is all that the guilty Bourgeois Christian conscience can produce, the sense of conviction of sin is not very profound. The sense of sin is perhaps more evident in the findings of our Church and Nation Committee. This is the Standing Committee of the Church which studies social questions and the impingement of the Christian faith upon them. A glance at successive reports of this Committee shows that such subjects as gambling, Lord's Day Observance, Road Safety, Housing, Irregular Marriages are pronounced upon. There is usually a section, however, upon Industrial and Social problems. The Committee during the Depression Years consistently deplored Mass Unemployment and urged the Government to seek remedies for this evil. It also deplored the notorious "Means Test" and exerted pressure upon the Government to lessen the burden on families having to support unemployed members with little prospect of employment. Low wage rates were criticised in the Report of 1939, as contributing to the disturbing state of malnutrition in the country. The Report states "There

is a wide range of urban employment in which a man's wage does not exceed forty or forty-five shillings a week. Such earnings are not sufficient for more than a meager subsistence. No adequate remedy for this grave evil has as yet been devised". In 1942, we find the Church and Nation Committee commending the Ecumenical pamphlet "Social Justice and Economic Reconstruction" and declaring itself to be in substantial agreement with it. The Committee in its report on the pamphlet declares "Before an economic democracy fulfilling the promise of our political democracy can be established there must be an actualising of rights which, through the pressure of economic forces upon those who are economically weak, are now merely nominal". The Committee goes on "To the majority of Christian men and women who have given serious thought to the problems of our times, it is surely clear that there is both need and warrant for the Church's interest and action in the Social Sphere. The warrant is to be found in the Christian doctrine of man. The need is to be found in the actual conditions of social life. Never again should we accept as inevitable the doom of economic insecurity which we have seen shadowing the lives of honest men. In the words of the Canadian Prime Minister, the time has come to recognize that industry exists to serve the need of humanity, not humanity to serve the greed of industry. Christianity must be presented as a standard, by which to judge the institutions of society. The Church cannot acquiesce in the subordination of Christian values to the demands of economic interest". All of which is excellent but at the end of this Section of the Report, there are disquieting evidences of hesitation and a caveat. The Report goes on "A large part of the Statement is devoted

to an outline of what appears to its authors to be a truly Christian social and economic order and to the political action and methods of propaganda by which such an order must be reached. Here it is supremely necessary to maintain a clear understanding of the nature of the Church and of its place and function in the world of men. At a time when Western Civilization is acutely conscious of its need for re-creation and rebirth, it is the more necessary that the Church should not lose sight of its own character as the Divine Society. The temptation of coming days — a temptation the more to be feared for its appeal to generous and ardent minds may well be the temptation to a political religion of which it has been truly said that it is an offence alike to religion and politics. The very effectiveness of a Christian critique depends on its being a critique upheld by a Church which stands firm on the ground of its own essential nature and mission". Now a study of the pamphlet itself reveals that it stands for nothing more than our Church and nation Committee declares to be necessary, namely an economic democracy corresponding to our political democracy and the removal of the above-mentioned economic insecurity. As to the political action and methods of propaganda mentioned above, no specific political action is advocated, no party is commended, no propaganda line is suggested. All that the pamphlet urges is the Christian duty of influencing public opinion and the necessity of political action. Such political action does not involve a political religion. It is merely the inevitable outcome of Christian convictions sincerely held. So that the caveat is unnecessary. It is, to my mind indicative of a hesitancy to translate general pronouncements into practical ways of fulfilling them which rather vitiates the

value of an otherwise admirable report. That leads me to what I consider to be the chief weakness of our "Church and Nation" Committee's leadership in these social matters. In all these successive reports reviewed, there is little evident awareness that the objectives urged by the Committee, such as higher rates of wages, better standards of nutrition, the removal of mass unemployment involve a shift of political power into other hands than those which at present hold it. The Committee confines itself to admonitions and criticisms and in the last report reviewed above, shows a definite shrinking from the political implications of its general pronouncements. This hesitation belies the prevailing bourgeois attitude within the Church of Scotland to political and social change.

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Signs of Grace

Since the War, however, there are one or two more hopeful movements at work, within the Church toward more radical Social thinking. In the fateful summer of 1940, when the enemy were just across the Channel, the General Assembly set up a Commission for the Interpretation of God's Will in the Present Crisis. This Commission has issued reports at each succeeding Assembly and later divided itself into Sub-commissions, one of which was appointed to deal with Social and Industrial Life, with Dr. George MacLeod as Chairman. The Chairmanship of the whole Commission has been ably held by Professor John Baillie, who has been evidently influenced in his social thinking through his friendship with Reinhold Niebuhr. It is disquieting to think that Dr. Baillie, while in America, was by no means regarded as a Radical, but is now one of the most courageous thinkers on Social

questions in the Church of Scotland. In the Commission's Report of 1944 it is noted that men are actively and eagerly discussing questions of the social order and that, in such quarters, opposition to the Christian teaching is rampant. The Report proceeds "There are sections of our Scottish population in which the expectation of Communism's 'brave new world' is still quite naively cherished. With these hopes and expectations the Church must gravely concern itself, recognizing an element in them which it is called upon not to destroy, but to fulfill". In a later section of this same report, there is an excellent discussion on the nature and extent of the Church's concern in the Civil Order. It castigates Christians for the great harm that has come from their indifference to the maladjustments of the civil ordering of Society, in which they like others have a part and the consequent failure of the Church to bring its own light to bear on the problems so created. There is no single issue which it is safe to relegate entirely to the expert specialism of our political and economic knowledge. Our present social maladjustments are not due to any lack of technical knowledge. There is more sin than ignorance involved in our present troubles. Justice and Community, the Report declares, should be the goals of all our Social striving. Certain lines of action must be pursued if these goals are to be approached. Economic power must be made objectively responsible to the Community as a whole. The possessors of economic power must be answerable not only to their own consciences but to the appropriate social organization. Extreme inequalities in the possession of wealth are dangerous to the common interest, and wise measures should be sought by which they may be controlled. It should be our aim to pro-

vide the fullest opportunities of education for all children in accordance with their differing capacities. The opportunity to lead a useful social life must be ensured, for every active adult citizen, together with a living wage appropriate to the present stage of economic development. Thus stated the first Report of the Commission but, at this Year's General Assembly, the Social and Industrial Sub-Commission carried these deliberations a stage further by boldly declaring "The present time and situation call forth the clear declaration that the common interest demands a far greater measure of public control of capital resources and means of production than our tradition in the past has envisaged. The alternative to increase control of capital resources and means of production is the continuance of the traditional private control which is so little answerable to the community as a whole and which allows the Industrial scene to be so largely dominated by the profit — seeking of private and sectional interests. "The Commission is convinced that this domination will involve the perpetuation of three evils. (1) It will prevent the rehabilitation of our social and industrial life. (2) It will prevent our meeting our world responsibilities in a way more consonant with the Gospel. (3) It will prevent our democracy from again becoming vital. The Report wisely asks "Do we not stand in real peril of having our political democracy controlled by an economic dictatorship? Failure to grapple with the issues of economic control will gradually result in national policy being decided outside the arena of political discussion and in the consequent weakening of our democratic institutions". This Report caused a heated debate in the General Assembly when several prominent Church leaders were in opposition

to it, arguing that the Church was not competent to decide on such an issue of politics and economics, but the Assembly passed the Report which now becomes the declared mind of the Church of Scotland. It will be seen that the Church is thus making headway in its Social thinking and that it is moving in the right direction.

* *

Industrial Chaplaincies

Another sign of grace is the growth of the Industrial Chaplaincy movement initiated by the Home Board of the Church, which appointed an Industrial Chaplaincy organizer in 1942. The fruit of his labours is that there are now two hundred Church of Scotland ministers officially recognized as Chaplains to works, factories, mines, and shipyards in Scotland. They serve in an honorary capacity and are usually the Ministers of the parishes in which the works are situated. Many of them have been given an office in the factory when they are available for consultation at stated times. Most of them hold brief Religious Services at convenient times, some of them going in the middle of the night to hold a Service for the night-shift. Quite a number run discussion groups or forums when questions are asked and answered. New contacts have certainly been established thereby between the Church and Industrial workers in Scotland, but whether the movement will achieve all that is hoped from it is a different story. This movement was heralded with great publicity by the Church's Press Bureau. A press conference was held at which the Organizer and representative Chaplains spoke on their work. Great hopes were expressed that this movement would do much to recover the lost worker to the Church.

I am inclined to think that these hopes were somewhat exaggerated. There are grave difficulties facing Industrial Chaplains. For one thing they can only be appointed and can only operate with the goodwill of the management. The Chaplain must maintain good relations with the management or else the privilege would be speedily withdrawn. I cannot visualize Radical Social Thinking or Preaching coming from Industrial Chaplains under such conditions. Moreover the Chaplain, coming with the goodwill of the management, is under grave suspicion from those amongst whom he has to work. They suspect that, in wartime, this is just another stunt to boost morale and production, on a par with the talks they get from Service Representatives and Ministry of Information Speakers. Nor do the Organizers of the Industrial Chaplaincy Movement fully realize the tension in men's minds about industrial problems. I met the Organizer in a meeting of local ministers at which he was arranging for us to begin this work in our town. He reported with a note of satisfaction that at the beginning, Chaplains were bombarded with questions about politics and economics but that these gradually faded into the background, and that purely religious questions tended to come more and more to the forefront. Such a trend does not seem satisfactory to me since the stress of vital Christian thinking should be about the impingement of Christianity upon our political and economic problems. Unless this Industrial Chaplaincy Movement has freedom from Management control and unless it has a gospel to preach, relevant to the workers' situation, it will not do all that is expected of it in the recovery of the workers to the Church. It is however a sign of our Church's concern and

awareness of the seriousness of the situation.

* *

The Iona Community

There is one other movement within the Church of Scotland which is a comforting sign of grace. The Commission for the Interpretation of God's Will in the present crisis strongly recommends that the Church should set her own economic life in order and should experiment but with a view to obtaining deeper insights into social problems and toward the solution of them. There is great inequality of stipend within our Church due to the teinds drawn by the incumbents of former Parish Churches. Whenever such charges become vacant, there is a distribution of some of the teind income to poorer neighbouring charges and thus a gradual levelling down and up is taking place but the process is slow and there have been various unsuccessful attempts at succeeding General Assemblies to speed up this process. There are signs that the conscience of the Church is awakening in the direction of greater economic justice within her own bounds and perhaps this will find expression in legislation in the not too distant future. As for experimentation, there is one notable experiment, that was launched on the eve of War — an experiment that has caught the imagination and interest of the whole nation — Dr. George MacLeod's Iona Community experiment. Dr. George MacLeod is one of the boldest of the leaders of our Church. In 1938, he resigned his charge of Govan, a huge industrial parish in the Clyde Shipbuilding area where he conducted bold experiments in a team ministry to cope with the problems of that area. He then became leader of the Iona Community. Iona is a little island off

the West Coast of Scotland where St. Columba settled and from where he carried on widespread missionary work on the mainland. Dr. MacLeod feels that that missionary task needs to be undertaken again and is especially aware of the Industrial workers' alienation from the Christian faith and fellowship. Iona is to become a spiritual base, the Headquarters of his Community in the summer months with the Mainland as the field of operations. The Community was originally to consist of young ministers who had just completed their course and tradesmen who wished to help to recover the workers to the Church. In Iona, these groups were to live together and work together at rebuilding the ruined abbey, and in the fellowship of that task, were to think out their message and their method of missionary work, and were to be missionaries together on the Mainland. The War has seriously interfered with the original scheme, in that workers are no longer available owing to national Service regulations, while young ministers have felt the call of immediate tasks in the War situation. Nevertheless the work of rebuilding has gone on during the Summer and Iona has become a Conference Centre for both Ministers and laymen. All who have attended these Conferences testify that their experience of spiritual fellowship there has been remarkable. Dr. MacLeod is a Celt, with all the enthusiasm and eloquence of the

Celt. I have always had the feeling that this Iona Experiment has an over-romantic element in it. As a spiritual movement within the Church, I have never doubted its value, but its contribution to social thinking and action is more doubtful. It has undoubtedly been strengthened of late on this side by the accession of the Rev. Lex Miller to the staff. Lex Miller is a New Zealander who is a realistic thinker on social problems and who sees far more clearly than Dr. MacLeod the necessity of definite political action. He is realistically aware of the class conflict and of the necessity of Christians playing a part in that conflict. His influence may ensure in the Post-War years that the Gospel preached by the Iona missionaries will have definite social content. The combination of Dr. MacLeod's faith and passion and Lex Miller's social realism may yet produce a movement of evangelism within the Church of Scotland that like Wesley's in his day, will change the face of Scotland.

Notes on Author:

The Rev. Frank W. Rae, is a graduate in Arts and Divinity of Aberdeen University. He held a Hugh Black Travelling Fellowship at Union Seminary, New York, in 1934-35. Was Minister of a Clydeside Industrial Parish for over five years, and is now a Minister of the Church of Scotland in Kilmarnock.



THE CROSS AS THE MATRIX OF WESTERN CULTURE

By CHARLES R. SALIT

Let us picture, if we can, in our mind's eye a period of time in the distant future — say a thousand or more years hence — at which supposedly every vestige of European civilization had disappeared. Such an event, though improbable, is not as fantastic as it may sound; for many great civilizations have disappeared as if swallowed up by the earth. But were we to identify our western civilization as a religious culture, the question may well arise whether or not our imagination has exceeded the bounds of possibility. In other words, can so basic an experience be obliterated from the life of the human race without creating an irreparable hiatus in the continuity of man? No great civilization, however distant, as a religious culture, has yet disappeared without first making its imprint on nations as yet to come and civilizations then unborn. Sun worship as a religious and political system is probably the oldest of all human cultures. With the possible exception of Japan and some other isolated, archaic groups of backward peoples, it has been seemingly obliterated from the memory of man. Like the origins of the Egyptian pyramids, the existence of sun worship has been shrouded by a veil of mystery and by, what some people prefer to call, a healthy skepticism.

Though one may be only vaguely aware of the existence of such a cult in the past, one cannot, however, fail to notice the effect that sun worship has left on the form and content of our present day civilization. Great religious painters al-

most invariably identify the saint by the sun disk or a circle mounted about the head. In certain church paraphernalia, the monstrance, containing the consecrated host, is represented as a sunburst. In the Jewish synagogue the double equilateral triangle, also known as the seal of Solomon or the shield of David, is often inscribed in the sun circle. The Nazi Swastika is an ancient and universal sun symbol. Though the connection may not be so apparent, the pyramid is nevertheless a sun symbol also. In the Egyptian and Mayan theocracies, it represented the Sun God ruling as a king over a nation. Our wheel system, without which our machine age cannot even be thought of, owes its origin to the worship of the sun disk.

Although cylinder worship, in the form of a tree trunk, is still in evidence among some primitive people, one still may be somewhat skeptical about the possibility of some ancient civilization evolving wholly or in part from such a worship. However, the predynastic Egyptians, before the advent of sun cult, were cylinder worshippers, and so were the Babylonians. Out of this practice evolved the Egyptian plant column and the Babylonian cylinder seal. But be that as it may, the cylinder is very much with us either as a shaft of the machine of steel or a column of stone of a building. Here again is an instance of how the cultural essence of a people may survive while they themselves and their civilization are regarded if not as an outright myth then with a great deal of

skepticism.

If the past and the present be any guides at all, inventions and discoveries may disappear without a trace. Thus, the Babylonian cylinder seal as a machine disappeared for over two thousand years in the ruins of buried empires. Yet, fundamentally, it differed from the modern cylinder press in the process of the movable type only. Similarly the invention of the steam turbine was lost for nearly two thousand years. After an examination of the Khufu pyramid many people have concluded that not all the knowledge that the Egyptians possessed has been rediscovered by us. Therefore, it is quite possible that the present knowledge of electricity and the radio could lapse for several hundreds if not thousands of years only to be rediscovered around some different principle, as for instance that of the atomic energy. Furthermore, the so-called machine age, by which many people hope to be remembered, presupposes a vast, highly organized, industrialized society, a condition not always to be taken for granted.

In our imaginary flight into the future, where seemingly all outward signs of our civilization had disappeared, in what form would its illusive essence survive? By way of suggesting a possible answer, the story of a certain gold prospector who had become lost somewhere in Alaska is apropos. He had tramped through snows for days without seeing as much as an Eskimo hut. In this place of desolation, hundreds of miles from the nearest outpost of civilization, he stumbled on a cross. It was a large cross planted in the crevice of a protruding rock, and therefore could hardly have marked a grave. Forgetting for the time being his own immediate troubles, the man sat down at the foot of the cross and wondered. Here in the arctic wastes was a symbol of a faith

born in a distant country nearly two thousand years ago. This was an age of steel and machine and many wonderful inventions. A carrier of this very civilization had passed this spot and left behind a trace. This trace was in the form of a cross.

And so in our hypothetical civilization from which all apparent vestiges of western culture had disappeared, the symbolism of the cross alone would remain as a part of man's spiritual heritage. A great religious painting, the ground plan of an ecclesiastical building might reveal, though inadvertently, its mysterious presence. Perhaps neither the painter nor the architect could account for it, any more than could our Renaissance painters for the sun disks that appear about the heads of the saints. Our imaginary, future art connoisseurs would acclaim a certain painting for its spirituality without perceiving or realizing that the subtle presence of the cross, in a large measure, had enhanced this religious quality.

Judging from the ancient godforms ⁽¹⁾ ensconced in the liturgical paraphernalia of our own churches, the cross would likewise make its appearance in the religious ritual of our imaginary civilization. It might appear on the person of the worshipper as a charm or amulet that wards off evil powers. Sacerdotal vestments might also bear this mysterious insignia. Exorcising and protective gestures made in the form of a cross might also be practiced, in secret if necessary. Like the Egyptian obelisk, the cross most certainly would be placed over the

(1) Thus the circle about the saint's head; the monstrance containing the consecrated host in the form of a sun disk; the censers and baptismal fonts made up of hexagonal and octagonal prisms; the processional cross consists of a cylinder and a cone surmounted by a cross; the church spire is but another name for the pyramid or the cone in church architecture; etc.

grave, as a sign of immortality and a witness of a belief in a life after death.

Nor would the idea of the cross be confined to purely spiritual matters. Its subtle presence undoubtedly would also be manifest in the lay side of our hypothetical civilization of the future. It can be effectively shown that the material form and matrix of any one civilization is the outgrowth of man's spiritual evolution ⁽²⁾. The arts in particular are only one step removed from its religious antecedents. And architecture may be defined as the process of selection, combination, and dressing of the primary geometric forms ⁽³⁾. Furthermore, the geometric form itself may be defined as a nature form that man by divine necessity singled out for religious worship. To this category of godforms we can now add also the cross, which, though not a primary form, is almost as fundamental a matrix both in nature and cultivation as any of the primary geometric forms. Like the cylinder and the cone, the cross appears in nature as an identity in diversity. The central axis with its lateral processes is the archetype both in plants and animals. Moses stretched out his hands after this pattern of life on Mount Horeb. When his arms grew tired, Aaron and Hur held them up in place until Joshua had defeated Amalek at Rephidim ⁽¹⁾. As compared with the primary geometric form, the cross is complex, being the transverse combination of two prisms or cylinders. Therefore it is a more advanced type of a matrix than are the geometric elements of which it is composed. The cross bears to the pri-

mary geometric form the same relation that a man bears to a snake. The one is bi-axial — the other uni-axial. This higher evolutionary stage attained by man is reflected in the cross.

While the civilization discussed here is purely hypothetical and highly imaginary, the picture of the cross in such a civilization, however, is drawn from verifiable facts. Although ours is the only religious culture that has evolved about the cross both as a spiritual and material matrix, the cross as a religious symbol has existed long before the Christian era. According to St. Augustine, the cross was among the ancient peoples and is as old as the human race itself. As a matter of fact, the cross in its various forms, such as the "tau" cross, the "crux ansata", and the "swastika" or "fylfot", appears in all the great civilizations of Europe, the Near and the Far East, and the American continent. It is found on some Babylonian cylinders and on the walls of Egyptian tombs and sarcophagi. The "crux ansata" was known among the ancient Egyptians as Horus emblem of life. Amon-Ra, the great Sun God, is often pictured with the crook in one hand and the sacred "tau" in the other. The Egyptians also represented the five planets by the cross in various combinations with the circle, or the crescent. A tablet from Nineveh shows Tiglath Pileser with a *patte* (heraldry cross) resting on his breast. Another king from Nineveh bears the Maltese cross. In Assyria the cross was very often placed before the name of a divinity. The Assyrian Venus, Hera, holds in her hand the "crux ansata", the symbol of spiritual rebirth or a life after death ⁽¹⁾.

(1) Rev. William Wood Seymour: "The Cross in Tradition, History, and Art", New York and London, 1898. Also, George Willard Benson: "The Cross. Its History and Symbolism", Buffalo, New York.

(2) A. Schwabes: "Latwju Dainas ka Materials Soziologiskai Estetikai", Domas, Schurnals Literaturai, Sinatnei, un Mahkskai, No. 3, 1914, Riga.

(3) Charles R. Salit: "Geometric Form as an Architectural Matrix", Journal of Aesthetics and Art Criticism, July, 1944.

(1) Exodus, XVII, 12.

In the Far East the story of the cross tapers off into the dim past of prehistoric times. Siva, Brahma, and Vishnu are found holding the cross. Both in India and Tibet it is one of the oldest emblems of sacred royalty. Pagodas are laid out in the form of a cross, as for instance the pagoda of Bindh Madhu at Benares. In India and Java the cross is closely associated with pyramid worship (i. e., sun worship). This latter practice is carried over to our own day, in which the cross is most always planted on the pyramidal or conical spire of the church. In China the "lao-tseu", or cross, is of most ancient origin and appears freely on the walls of pagodas and sacred recesses. It symbolizes Heaven ⁽²⁾.

Like some other godforms ⁽³⁾, the "swastika", or "fylfot", is of Hindu origin and most probably represents the first evolutionary stage of the wheel from the sun disk ⁽⁴⁾. According to the Swedish scholar Montelius, this type of cross was known to the Hindu nations some three thousand and more years before Christ. Its worship, however, is universal. Dr. Schlieman found it at Troy, and other archaeologists have exhumed it in the Mayan and Toltec pyramid cities of Mexico and Central America. On the wall of the temple of Mitla, the City of the Moon, is carved a perfect cross. The mantle of the Toltec diety, Quetzalcoatl, is covered with red crosses. The sun temple of the Inca at Cuzco,

Peru, was once adorned with a cross ⁽¹⁾. The ancient Latvians, along the Baltic, called it "saules krusts", meaning "sun cross", clearly an etymological verification of its solar origin.

The part the cross has played in the evolution of the western culture can be appreciated only if we remember that in Christian iconography, Christ is actually present under the form and semblance of the cross ⁽²⁾. It came into use early in the Christian era. Crosses have been found in the catacombs of Rome and in the ruins of Pompeii (Pompeii was destroyed in 79 A. D.). In the second century Tertullian is said to have dismissed charges of idolatry brought against some cross worshipers. On the eve of the battle against Maxentius (312 A. D.), the Roman Emperor Constantine was converted to Christianity after having a vision of the cross. According to Bishop Eusebius, the "Father" of church history and the contemporary of Constantine, the whole army was witness to this supernormal phenomenon. Constantine's mother, the Empress Helena (c. 247-327) journeyed to Jerusalem (326) where she reputedly discovered the Sepulchre of Christ and the wood of the Cross. This sacred wood eventually was divided into three parts and entrusted to the care of the bishops of Jerusalem, Constantinople, and Rome. The pieces, however, seem to have multiplied to such an extent that at one time there was hardly a church or a shrine of consequence in the whole of Christendom

(2) Seymour and Benson as cited above.

(3) Such as the pyramid and the prism.

(4) A. Schwabes: "Latwju Dainas ka Materials Soziologiskai Estetikai", op. cit. Also, Oscar Montelius "Mannus", Das Sonnenrad und das Christliche Kreuz", Zeitschrift fur Vorgeschichte von Prof. Just. Kossina, Band I, Heft 1-2, Wurzburg, 1909.

(1) Adan Quiroga: "La Cruz en America", Buenos Aires, 1901; E. T. Hamy: "La Croix de Teotihuacan" Paris, 1882; G. Raynaud: "Les Nombres Sacres et les Signes Cruciformes dans la Moyenne-Amerique Precolombienne", Revue de l'Histoire des Religions, Paris, 1901.

(2) Canon J. A. MacCullough, D. D., Rector of S. Saviour's, Journal of The Transactions of the Victoria Institute, or Philosophical Society of Great Britain, Vol. I, London, 1918.

that did not boast a nail or a splinter of the True Cross. This seeming miracle made Saint Cyril (827-69) to remark that the whole world seemed to be filled with crosses. In Charlemagne's tomb was found an emerald talisman containing a fragment of the True Cross, given to him by Empress Irene. In 1811 the burghers of Aix-la-Chapelle presented the relic to Napoleon I, who wore it on his breast in the battles of Austerlitz and Wagram.

Our information about the vicissitudes of the True Cross has come down to us largely through the thirteenth-century compilation (by the archbishop of Genoa, Jacabus de Varagine) known as the "Golden Legend". Whatever the merits of this source, the fact remains that these legends, apocryphal or otherwise, acted as a sort of catalytic agent that eventually precipitated our western culture. Like the mootedly scattered fragments, so the often divided peoples of western Europe found a cultural unity under the symbol of the cross. Under this symbol the crusades were initiated, one of whose far-reaching effects culminated in the discovery of America. Furthermore, the cross proved to be an unbreakable shield against Mohammedanism, a new and vigorous culture that for a time threatened to engulf all Europe. Although many may doubt the existence of Christian

Rosenkreuz, a symbolical name of a thirteenth century mystic and spiritual teacher, no one will deny today the existence of the Rosicrucian Order that flourishes in every part of the world. In this order, the white cross, entwined by blood red roses, symbolizes the Mystery of man and of the world he is destined to evolve in to a fuller spiritual life and gain in god-consciousness.

As a further proof of the cross as the matrix of western culture are the archaeological findings of early Christianity. These are either crosses themselves or a fitting setting, like the Queen Eleanor Crosses of England, to receive the cross. Typical of these monuments are the crosses of Ireland, Britain, and the Isle of Man. Also cruciform ornaments, such as crowns, sword hilts, scepters, and monstrances are a good index of the thoroughness with which our civilization has been permeated by the symbol of the cross. "A proper description", says the Rev. Seymour, "of ecclesiastic and secular articles and furniture in which the cross is used would fill volumes", ⁽¹⁾. This core or matrix of our western culture, like the primary geometric forms of which it is composed, will survive, while all else may disappear. It is a spiritual essence, a pattern of life, a path along which man has gained self-consciousness.

(1) W. W. Seymour, *op. cit.*



CHRISTIAN SOCIAL SCIENCE

By JOHN R. EVERETT

In recent years many attacks have been leveled at the so-called "realistic" theologian. One of the most widespread concerns the possibility of a social ethic within the frame work of the newly emphasized orthodox tradition. Most of these outbursts have come from those who can be counted among the late nineteenth and early twentieth century Social Gospellers.

The major portion of these writers criticize the realist on the ground that his theology cuts the very nerve of social action. According to this school there must be a chance to win the game in absolute terms or mankind simply will not play. The view of man which recognizes his ultimate creaturehood and his sinfulness apparently makes this guarantee impossible; therefore it should be discarded in favor of a view which makes sure that the good will prevail. The orthodox Christian view is dangerous, they say, because it will lead to a defeatist attitude. A defeatist attitude will of course lead directly to the final sanction of public and private evils since man can do nothing about his waywardness. The large part of these writers sincerely feel that this is not only dangerous doctrine but that it is inherently false.

The substitute which is offered for this "defeatist" position is a vigorous optimistic view of man and his destiny. Man has evil tendencies, but he is not intrinsically bad. He is the Child of God and as such he partakes of the divinity that was Christ's. Half the battle is won if only we accept no possibility of defeat and face the world with a brave faith that "God's in His Heaven and all's

right with the world". After all, if we have faith in a just and loving God and if we find His revelation in the perfection of Jesus, why shouldn't we have an optimistic attitude?

There are two general types of reasoning involved in this position. One is almost purely religious since it bases its argument on the working of divine providence in history. The other is more secular since it places the blame for social ills on the institutional structure of society and refuses to recognize any truth in the story of the fall of man. In the first instance, the realistic theologian is faced with the question, "If God is good, and He is sovereign over all the world, why doesn't His providence work toward the final fulfillment of His good purposes?" God's will certainly cannot be thwarted by mere man. Consequently, the world is getting better and better. Man's job is to enlist on God's side and get his will in conformity with the Divine Will. As more and more men are converted to Christianity the world will become better, until finally all mankind will live under the recognized sovereignty of God. The Kingdom of God will have arrived. The Old Adam will have been completely conquered by the New.

The second type disregards the basic religious question of providence and jumps to the cause of our social ills. Man, they say, is born neither good nor bad. He comes into this world with a capacity to absorb the ideals, aspirations and sins of his environment. Society is a structure of various institutional elements which have grown up over a long period. Many facets of this structure have

grown old and antiquated, yet they continue as controlling forces since they are a part of the general organization. Mankind, through the application of intelligence should be able to eliminate those elements which no longer serve him and substitute others. Consequently, man's present task is to find some new form of economic and political system which will eliminate the evils inherent in our present society. Sin, in this view, is a matter of organizational structure, not a matter of inherent fault. Change the institutions of man and you have changed man. Establish an institution in which brotherhood and cooperation are the controlling factors and you will eliminate greed, avarice and rugged individualism. Therefore, the social problem is basically simple of solution — education for brotherhood.

Both of these positions have faith that the ultimate perfection will come within history. In the one it is guaranteed by God; in the other it is assured by an almost mystical faith in the efficacy of education. Mankind is finally going to have his peace on earth. Some feel it will take more time than others, but the end of our struggle will come within the limits of historical time.

These types of thinking have permeated our American thought. Most secular liberals have taken the latter view, while the religious liberals have either taken the former or a mixture of the two. Marxism, socialism and democracy have all been identified with the Kingdom of God. Education has been recognized as the universal means of salvation.

This attitude is felt by many to form the basis of an adequate social ethic. With this foundation, all who work for social justice and brotherhood can feel that they are on the winning team. They may receive temporary setbacks, but in

the end they will be successful. The nerve of social action is the quiet confidence that the army of righteousness will be victorious. Evil will be vanquished.

The realistic theologian asks two questions of these writers. To those who claim religious sanction he asks, "Is Your attitude Christian?" Of the secularists he asks, "Is your position true to the life you claim to study?"

The religious man who makes the above listed claims on providence misreads the Christian doctrine. There is nothing in the Scripture or in the main core of the Christian tradition that indicates a guarantee of harmonious progress under God's guiding hand. The Christian does believe that there will be a final victory of the will of God, but he does not have support for thinking that this victory will happen within the limits of history. From God's point of view the good will triumph over the distorted life of man, but this does not mean that this supremacy will be attained within time. In devising an adequate ethic, one must certainly recognize the operation of providence and grace within our social life, but to build a system of social action upon that single fact is to deny the fullness of the Gospel. The view that the operation of providence is establishing the Kingdom of God on earth is not true to essential Christianity.

The secular institutionalist maintains that man is inherently good and that it is the structure of society which causes evil in the world. Is this a true reading of the history of mankind? As a matter of fact, our institutions are the objective reflections of the men who made them. Throughout his history man has devised certain organizational arrangements which he feels will better serve the purposes of his life. They are never taken as completed wholes at their original

inception; they result from a long and arduous process of selection and rejection. The so-called "system" of capitalism is not a system at all. It is the product of centuries of trial and error. The medieval feudal economy outgrew itself and proved inadequate in the days of expanding trade and commerce. Population increases put a pressure on the old manors which could not be absorbed, and finally the system disintegrated. Out of its ashes arose a new form of business enterprise. Piece by piece the new structure was built. The ancient practice of barter was insufficient, so the institution of money was added to the new building.

Slowly means of distributing capital resources came into being — the Bourse at Antwerp and the London Exchange. Out of these developed the demand for stock companies and new areas within which the aggregates of capital could be invested. New industries formed outlets for new-found energies and the newly formed capital. With the new industries more institutions were added to the structure. Finally we find a system of these institutions labeled "capitalism".

The whole affair was built by men. The entire product represents a manifestation in the social world of the state of man's heart and will. It is folly to speak of this manifestation apart from the men it represents. How can the institution be wrong if man himself is not wrong? Consequently, the realistic theologian must brand the secularist as a misreader of history. The error of analysis brings forth the error in cure. The way to cure man's social ills is not by merely changing the institutions; it is by changing the hearts of the men who make them.

Although both the bourgeois secularist and religionist are wrong, we are still left with the question of whether or not the

realistic theologian can offer an adequate social ethic. In the two types of thought we have been dealing with there is a definite plan for action and a definite social platform. We have seen them to be defective, but what is the solution?

In the first place, the realistic Christian theologian is not a defeatist. He stands directly within the Christian tradition which has been, at times, one of the greatest liberal forces in the West. He does not say that there is no chance for progress within historical limits any more than he says that progress is inevitable. He denies neither the sovereignty of God nor the evil inherent in the institutions of man. He tries to be true to the major insights of essential Christianity and scrupulously honest with the facts of history. He wishes first to find the truth about man and then to discover the best means of obtaining what mutuality, justice and love is possible.

Christianity informs us that man was created in the image of God. Man was created good. There was no dichotomy between man and God — they were one and walked together in the cool of the evening. God looked upon his creation and found it good. Man was a free agent; he had a will that could rebel against God. The story of the fall shows man in his first rebellious act against God. This rebellion did not destroy all of God's creation; man was still the child of God, but he was now a good creature spoiled. Man still maintained some of the essential goodness, but he also possessed an evil rebellious spirit.

The realistic theologian recognizes this spoiled character of man. He sees that man is not completely good, but he also knows that man is not wholly bad. Man is a mixture of good and evil. Because he has this ambiguous character he is capable of performing good actions as

well as bad, although he can never achieve either pure evil or pure goodness. All of his motives and actions of necessity must be ambiguous.

Upon this theological insight the realist can build a social ethic that will be adequate to the world in which he lives. It will neither claim religious sanction for social projects nor will it let injustice go by unchallenged. No special plan conceived by mortal man can claim the absolute sanction of God's will. The true Christian social scientist must recognize that all of man's actions and thought partake of the ambiguity existing in man's soul. Consequently, no single plan for social action can claim the utter loyalty of the Christian. He must constantly recognize that at some times he will be fighting with the secular liberals and yet at other junctures the secular conservatives will have his support. This is bound to be true and it is finally the only Christian position.

The Christian social actionist must fight each day's battles as they come. He has received his direction in the perfection of Christ and must set his course by the divine revelation. He is always to be found on the side of those who wish justice, brotherhood and mutual love, yet he has no guarantee that his side will prevail. In this battle his understanding is illuminated by the eternal truth of the Gospel. He can better estimate the force and effectiveness of his opposition because he knows the ways of evil. He is never deluded by the sentimental notion that right will prevail merely because it is right. The realistic theologian can best plan and execute social action programs because he knows and understands the historical material with which he works.

It is only by a realistic view of man and his possibilities that any real social pro-

gress can be made. To recognize the ambiguous character of man's existence is to know that there are infinite chances for human progress; yet man also possesses an infinite capacity for retrogression. It is from this vantage point that Christian social thinking must start to aid in the reconstruction of a broken world.

When the last bomber is grounded and the last battleship heads for home, what is going to be the Christian's attitude toward economic reconstruction in America? Will we again identify the Kingdom of God with the socialist platform for state ownership? Will the conservative Christians of our land identify the Kingdom of God with free enterprise? Actually the realistic theologian has an answer to the problems we will face. In the first instance he knows that the self-will of man can never be eliminated in its entirety from an individual's relation with his fellows. At the same time he understands the glory that can be man's if he will give himself up to Christ. The only chance that our economy has is to be mixed in the same way that man is mixed. There are certain areas within which man can be counted upon to be humane and decent; there are certain areas that must see a close regulation by the state authorities. Powers must be balanced against each other and the force of self-interest must be channeled for the public good. But, to try and maintain a position that demands absolute brotherhood on the part of all men is patently ridiculous. It is, however, just as fantastic to assume that "nature red in tooth and claw" is the only law of human life. Our hope in the reconstruction period is that the Christian social scientist will recognize the need of a check on power, but that he will be sufficiently acute to see that there is some

good in man that should be allowed free play.

The realistic theologian does not cut the nerve of social action; rather, he strengthens it by discussing man in terms of his possibilities. His is not an ethic that condones and justifies public and private evil. He is constantly preaching God's judgment on man in a way the Social Gospellers never do. It is probable that he recognizes most clearly the con-

tradiction between the divine **agape** and actual historical existence. He fights the evils of his day as they are revealed to him. This is the obligation placed upon him by God. He knows that no finite mind can ever devise a plan whereby the Kingdom of God can be achieved on earth; the ultimate victory is God's, not man's. He must never be tied to one system of political or economic thought. His guide is the revelation in Jesus Christ.



PREACHING THE ATONEMENT TODAY

By CLIFFORD STANLEY

A cruel dilemma confronts the preacher in our day. There are two versions of the Christian message before him. They have so little to do with each other that the preacher is almost forced to choose between them. If he tries to present both of them, the cleavage between them comes into his life and he becomes a divided soul. Meanwhile both of the would-be messages have such value that to ignore either of them results in a grave loss.

Perhaps we ought to cease speaking in parables and speak plainly of the unhappy dilemma. The first message centers around **action**. The preacher tries to arouse the powers of man and so direct his actions that a better world will come into being. The goal is visible and the steps leading to it are real actions in the actual world. The second message centers around **belief**. The preacher tries to awaken belief in what God has promised and performed for man. This invisible transaction of faith is supposed to be the one thing needful. Now it is true that faith is supposed to lead to action, but it has never quite got around to the kind of action modern man is interested in. It is also true that the way of action has need of faith or at least is willing to indulge it. But it is not the kind of faith in which the great tradition is interested.

By now we have stated the alternatives in a summary way, but it is necessary to develop each of them at greater length. We will carry out this mandate by beginning with the gospel of action.

We begin our sketch of the gospel of action by mentioning several elements in the climate of modern thought, elements which underlie this gospel. First, there is interest in the life of this world as an end in itself. We often think that the Greek was the exemplar of sunny, unaffected interest in this world. There is something to it but we might consult Spengler's **Decline of the West** for some of the significance of that interest. It is true that Aristotle, the father of biology, was interested in empirical observation. But Plato was interested in concrete objects for their universal, mathematical properties. The Greek world followed Plato rather than Aristotle and modern science only came to the birth when Aristotle's empiricism was recaptured by such men as Kepler and Galileo and Leonardo. The early Christian centuries were not interested in this world for its own value, as may be seen by their art. They did not look at things or people but through them, and were interested in them only in the light of their eternal destiny and for the sake of it.

But with the coming of the Renaissance men began to look at this world and to value it in some final sense. This life was worth living; it was good in itself. The interest in this world was manifest in art and science, in the new curiosity about the world itself, known as exploration. At first, the newborn this-worldliness was added to the former other-worldliness. This may be seen by comparing the temper of Descartes and

Newton with that of modern scientists until very recent times. Gradually modern man has become rather skeptical about the "other world". Like Laplace, he "dispenses with the hypothesis of God". His psychology makes him doubt the existence of the soul. His physiology makes him question the resurrection of the body. His general scientific temper makes him doubt what cannot be demonstrated empirically. Of course the old inherited ideas are transmitted to some extent and many a modern man believes them, but he does so by setting up watertight compartments in his mind. Meanwhile, whatever the status of the "other world" there is no doubt about modern man's value and repose in this world.

There is another element in the modern mental climate which we might call confidence in man. Niebuhr calls it "the easy conscience of modern man" and devotes a chapter to it in his Gifford Lectures (*The Nature and Destiny of Man*. Vol. I, Ch. 4.) Modern man recognizes that there is much left to be desired in the affairs of the world. Some of this he writes off to accident. Some of it is due to the incompleteness of evolution. Allow a little more time and everything will work out all right. This objective process of evolution enters into man and accounts for an immaturity that often causes trouble. When this immaturity is overcome one of the causes of misconduct will be done away. Then, too, there is ignorance; this accounts for much of the world's ill. Modern man is a great believer in education and therapeutic value of knowledge. Of course there is some perversity too. Men deliberately do wrong for no apparent reason. But what man does, he can undo. For this reason, appeals must be addressed to his will in full confidence of the like-

lihood that man will hear and of his ability to turn. But there is no suggestion that man, himself, is the problem, no idea that by engaging in a certain type of conduct man alters himself, no admission of weakness and brokenness in man. This inner citadel is kept inviolate. This shows the autonomy, the real man-confidence of the age and, like the first sounding of a leitmotiv, gives us a passing suggestion of the problem of the period.

If we put together the two considerations just advanced we see whence the gospel of action derives. First, man is interested in the activities of this world for their own sake and regards the life of this world as an end in itself. Second, man believes in himself and his capacity to set things to right. There is no question that he has the energies and no question that he will apply them. As soon as we mention these things we see that we have several of the major roots of the progress doctrine and the whole optimistic outlook of modern man.

The emphases of modern religious activity become intelligible against such a background. There is for example, a firm commitment to the tangible, the actual. It seems axiomatic that religion should concern itself with politics and economics, with international relations. These are part of the stuff of life and visibly affect its course. As far as this world is concerned, woe or weal are largely determined by the economic mechanism. Since this life is meaningful in itself, economics then is a religious concern. Of course we need not confine our interest to the physical level. The physical level is the indispensable basis of culture. This in turn is the basis for those wider flights of the spirit, for creative imagination and communion

with God which are the ends of life in this world.

There is a second unmistakable emphasis in modern thought, its social note. Men die as individuals, but they live in this world as members of society — though this does not deny the reality of individuality. Since society is so important in the actual world, a world-saving gospel will try to redeem society. A. C. McGiffert in his book, *The Rise of Modern Religious Ideas*, says that "One of the results of the modern social emphasis is the extraordinary prominence, in present-day Christian thought and speech, of the Kingdom of God — The impressive fact is that the phrase stands for something very different from that which has been commonly understood by it in the past. The Kingdom of God, which has usually in history been identified with the heavenly kingdom lying in another world beyond the grave, or with the Christian Church itself — an institution in the world but not of it — is now widely interpreted as the reign of the Christian spirit on this earth, or the control of all human relationships and institutions by the spirit of human sympathy, love and service". (p. 275.) McGiffert also makes the interesting suggestion that the newer emphasis makes man one in virtue as well as in sin, unlike the older theology which made man one in sin but considered that saving grace was imparted to individuals only. "If sin is social, virtue is too", concludes McGiffert. (p. 277.) We might add also that physical environmental conditions lead to moral results as well as saying that moral character issues in tangible results. To such wholeness and concrete thinking are we driven when we make the world our stand.

What shall we say of this modern outlook? We might admit that some of its

presuppositions are dubious and that it is not unlike a flower stemming from a manure pile. We might also admit that neo-orthodoxy has brought low some of its pretensions and punctured its more dangerous illusions. But when all is said, the new interest in the world and the gospel of action are here to stay. Or they ought to be. If any drooping of the human spirit allows these things to go it will be a real loss. They represent a fresh production of the human spirit and will qualify in some final sense the structure of Christianity itself.

We now turn to the other horn of the preacher's dilemma, the gospel of belief. According to this gospel, salvation consists in believing something that God has done. This deed is centered in the Cross of Christ and the miraculous events that followed it. Those who hold this view emphasize the passion as instinctively as those who hold the opposite view emphasize the life and teaching of Jesus. This belief-centered view contemplates action as a result of faith, just as the gospel of action speaks of faith as a precursor of action. But in this case the action is secondary just as in the other case the praise of faith is half-hearted.

We must now speak of the act of God which is believed unto salvation. Until quite recently historians of the Atonement have classified theories of Atonement in two types, the Anselmic and the Abelardian. They considered that the doctrine of the Atonement was quite late in developing and that it really took its rise with Anselm's notable book *Cur deus homo?* (Why the God-man?).

In the year 1930, Gustave Aulen, who was professor of systematic theology in the Swedish University of Lund, delivered a series of lectures in which he put forth a new idea of the forms of the doctrine of the Atonement. These

lectures have been translated into English by A. G. Hebert under the title, **Christus Victor**. Dr. Aulen held that there are not two types of Atonement-theory but three. The third type he calls the "classic" theory, and he finds it in the new Testament and in the Fathers. Far from being deficient in Atonement-theory the early church had a definite theory, though it was plastic in its expression of the theory. Furthermore Aulen considers it to be a better theory than its successors. This little book of one hundred and seventy-nine pages has effected a revolution in the history of the doctrine of the Atonement. We must consider that Aulen makes good his case.

We might state the Classical doctrine in some such manner as the following. Man is in the power of tyrants of evil. Consequently he is hostile to God and rewarded with death. God becomes incarnate in Jesus Christ and in him triumphs over the tyrannical powers. This releases man, who then becomes reconciled to God. But the evil powers are, in some sense, God's servants ("executants of this judgment", p. 21) and when He terminates their power He also brings His own judgment and condemnation — i. e. hostility — to an end. This two-sidedness is an inevitable mark of the doctrine and is one of its elements of superiority over its rivals. It is true that the procedure here outlined required that God should become man, but it is also true that the emphasis is on the God who saved man by becoming man and not on the man whom God became.

The holders of the classic theory were agreed as to its main tenet: God overcame the powers of evil and reconciled the world to himself and himself to the world. They differed as to the exact manner in which God, through Christ, overcame the demonic forces.

Sometimes they said that God gave a **quid pro quo** and bought or ransomed man from their power. At other times they said that God deceived them. They attempted to deal with Christ as they did with men and over-extended themselves: so God took their whole kingdom from them. However much we bridle at these expressions we must not lose sight of two things. First, God delivered man. Second, he delivered him from real, objective powers of evil in whose grasp man was a helpless prisoner.

The Anselmic idea is based on the satisfaction (**satisfactio**) and is connected with the whole penitential system. God's law demands an equivalent satisfaction for every offense. Man has offended infinitely and requires an infinite satisfaction which no man can provide. For that reason God cannot extend mercy and His creation is brought to nought. God therefore prepares a perfect and infinite man. His sacrifice of himself provides the equivalent for man's infinite transgression and God's mercy thus satisfies his justice. Several things may be said. First, while God is behind the process it is evident that the satisfaction is made by a man. The manhood is stressed much more in this theory than in the first as Aulen puts it, in the Anselmic theory the act of God is discontinuous. In the second place, the Anselmic theory is more legalistic, even moralistic, whereas the classical theory is more realistic, more vital.

This brings us to the Abelardian theory. According to Abelard the atoning work of Christ was two-fold. First, He gave us an example of obedience to the Father's will. This brought the true bearings of life into the world's darkness of ignorance and error. Second, Christ's love and particularly His supreme sacrifice melted the hardness of men's hearts

and aroused their loyalty to righteousness. This theory has the merit of a realism which brings it closer to the classic theory than to the Anselmic. On the other hand its reading of the human crisis, its estimate of human capacity, is much less deep than either of the other theories. The affinity of the Abelardian theory with the modern mind is readily discernible.

There are several good reasons which impel the preacher to center upon the gospel of belief. In the first place this is where the tradition has laid the emphasis. A man ought to depart from the original foundation only for the gravest reasons and he ought to do so with open eyes. In the second place, this message gives the primacy to religion, putting man's relation to God above any other consideration. In the third place, this view recognizes that man is himself the heart of the problem and seeks first to help him, rather than seeking help from him.

We have now sketched the alternatives which are offered to the preacher. The gospel of action has the merit of addressing itself to the actual world and its problems. It sets itself real problems and functions in a realm where its results can be checked. On the other hand, it neither understands nor employs the traditional, atonement-centered message of Christianity. Nor does it understand the profundity of the human crisis, to wit, that man does not so much have a problem as that he is a problem. The gospel of belief has the authority of tradition. Also it plumbs the deep of the human problem, recognizing that the heart of salvation is a right relation with God. The weakness of the Gospel of belief is its background. This view has never been brought firmly and finally into relation with this world. It is in

constant danger of being merely formal and empty. It is in danger of splitting the unity of man, of being careful for his eternal soul and careless of the life he leads concretely. What it needs is something real to work on, something where visible results are possible, something by which it can be checked. In a word, it needs the concrete, actual world. Meanwhile the Gospel of action needs a deeper diagnosis, the recognition that the world's ill is the fruit and sign of discord between God and man. It needs to recognize that things are wrong because man himself is wrong. In a word, these two gospels need each other. They ought not to be opposed and to be shut up to one of them is, as we said at the beginning, "a cruel dilemma".

We have only a few minutes remaining in which to state a message combining both of the interests we have named. We begin with the real world. We can take any part of it — individual or social, secular or religious, moral or economic. If we begin with the world, the world ought to be in our thought until the end, unless we lose it en route.

We approach the world with an analysis. This analysis need not be hard and un-literary. It may be colorful and moving, but it ought to be accurate and penetrating. This analysis is made from a definite point of view, namely from the point of view of Christ. That is the way Christ gets into the situation in a day such as ours, as the standpoint from which an analysis is made. He is a veiled Messiah today and we have to preserve the Messianic secret. If we say in explicit words, "Christ does this" or "Christ does that", men will not be interested or, worse still, they will understand us in a way we do not desire.

The purpose of our analysis is to show the seriousness of the human predica-

ment. The world thinks that things are fundamentally sound with a few preventable ills. There is another view which, while not denying the presence of life, holds that death is what it all comes to in the end. According to the latter view there is much that is lovely and amiable in life. It is this that makes man worth saving and indeed suggests what salvation is. Salvation is this life without any of that death. But this view has a graver idea of the relation of death to this life and of the power of death over it than the previous view. It holds that history is the realm of frustration. It holds that every accomplishment has a flaw in it which waxes with the accomplishment and finally pulls it down. I think the illustration that appeals most to me is that of Hegel, the peacemaker. Hegel wanted to work out a vast synthesis in which all the discordant elements of existence would be reconciled so there would be peace. But he aroused Kierkegaard whose whole career was devoted to refuting Hegel. He stirred up the elder Schelling who came out of retirement to controvert him. He antagonized Marx who turned his dialectic upside down. So it was precisely the world's peacemaker who stirred up strife. As St. Augustine says, all men want peace, but on their own terms. "Ay, there's the rub". The view we are presenting does not say that all is death, for such a situation is a zero, a cipher. But it does hold that death is the last word and in that sense the significant word about human life. I hold it to be the Christian view and try to analyze life in such a way as to show how it is self-defeating in the end.

The next question to ask is, what is the nature of this death? Is it neutral in meaning, like the accidental falling of the tower of Siloam or the blindness of the man who was born blind? Or is it

a good and deathless meaning, like the death of those who from conviction resist the Nazi tyranny? Or is it a bad meaning like the death of a man executed for his crimes? Through sin, death entered the world, said St. Paul (Rom. 5:12) and we must agree with him. In another place he says, "The sting of death is sin". (I Cor. 15:56.) This does not obliterate the distinction between construction and destruction, between virtue and vice, between atheism and religion. It says, however, that our construction is destructive finally; that our righteousness is corrupted with self-righteousness and that even our religion is an approach on our terms, not God's. Consequently God is opposed to it all and the death which engulfs it is from His hand.

If this is what life means there is only one thing to do and that is to repudiate it. There is no question of clinging to it and trying to better things. For the very attempt to better things expresses and deepens the rebellion. The only constructive thing is to turn one's back on life and to die to the world.

But this is something man cannot do. There is, however, something man can do. He can believe in Christ! By his belief he enters into the death of Christ and participates in its achievement. Christ's death was a real death to the rebellious will. In Christ, God did what man cannot do and then opened this achievement to men through the identification that comes by belief. At this point our interest in the real world and the traditional Christian message flow together. At this point after much preparation of the ground, we strike something familiar. But the context is different. This time we take the whole visible world and consider it to be an incarnation of sinful will. Then we perform an act of repudiation involving the invisible will

and the visible world in which it expresses itself. This we do in dependence upon Christ's crucifixion. There is a lot of difference between this and the approach which thinks of "eternal souls" against the background of an invisible "eternal world".

Those who participate in Christ's death are also partakers of his Resurrection. They who have died nevertheless are alive. The conclusion is inescapable that the life in them is a new life. It is fresh from God's hand and is a continuing miracle.

From one point of view everything is as it was before. Not a physical magnitude is altered. I stress this because this is salvation by faith and not by works, even though the visible, actual world is involved. Man believes that God has put him to death, along with Christ, and he believes that God has given him an utterly new life. If this is so, the things that meant sin now mean redemption. This life, the whole world, suddenly become the sacraments of reconciliation and not of rebellion. All things are made clean. This lives in the believing heart first, but what a difference it makes in the aspect of the world! It is like the difference imported into a face when love is born. It is like the difference in a town when a man revisits it and its soul escapes him. It is like the difference between a flag which wore out and an equally battered flag shot to glory on a battle-field. It is treason to the primacy of the spirit not to admit that when the status is changed, all is changed. The children of the resurrection do not need to wait till they die for the scales to fall from their eyes but here and now, within

the years, they see the colors and hear the tones of heaven itself.

People who are as different within are bound to make a considerable difference in the real world. First they bring to the problems of the world the diagnosis of the cross, that is, death, and death from sin. Second, they are willing to work with those animated by another principle. To this situation they bring as much of their insight and power as they may. They possess powers and vision deriving from the resurrection. These are ecstatic in character, beyond the normal powers of man. These are reflected in the Beatitudes, in I Cor. 13, and their presence is manifest generally in the gracious pages of the New Testament.

The subject of this paper is, Preaching the Atonement Today. In writing it my main concern has been with the message of the Atonement itself. The form in which this message is to be delivered is not unimportant but each one will have to work it out in line with his own capacities. A series might be preached, beginning with the analysis and culminating with the resurrection. Or each of the several topics may be dealt with in a sermon or indeed in many sermons. Or the thought here outlined might be employed as the point of view, the canons to be fulfilled by any sermon. Important though the choice of form and topics be, the primary thing is a man's message. And here it is to be remembered that man cannot be saved but by the Atonement. Nevertheless there is nothing to save but this real world, this needy and wonderful world.

Clifford L. Stanley,
June, 1944.





BOOK REVIEWS



JUSTICE AND WORLD SOCIETY, by Laurence Stapleton, The University of North Carolina Press, 1944.

The book offers an instructive defense of the thesis that the Law of Nature can be translated into that of the Universal Ideal of Justice. The argument of historicism against the Law of Nature, exemplified by striking quotations which are wisely selected by the author, has missed the point since the universal ideal of justice — as an ideal — can never be refuted by facts, and being purely a standard of practical virtue in the functioning of government, it serves as a continuing directive without any definition of final ends; it has no particular content which could be refuted through any contradiction to positive laws. Moreover, historical relativism, with its usual reference to the variety of ideals in politics and morals in conflict with each other, neglects to recognize constant elements of justice. This constant finds its most adequate expression precisely through the diversity which is the only possible way of accommodating an unchanging principle to the various conditions of its realization.

Through repeated efforts of analysis, the book makes visible the elements implied in the concept of the Law of Nature, such as the **reality** (validity) of Justice, the **intelligibility** of this validity to every normal person, the possibility of finding just laws through consultation and **consent**, and the **universality**, meaning not uniformity but inclusiveness in the sense of Justice for all men. The remarks made about the democratic government by consent are excellent showing that it is justified in spite of the fact that the majority may often err and

the minority may often be right. (p. 107-110).

The book is good in its attack on the totalitarian ideology. But in its positive attempts to reveal the deeper roots of the universal ideal of justice it fails. Here pragmatistic, biologicistic and eudaimonistic preconceptions cause the author to base the universal ideal of justice upon the fact that the most simple needs, interests, and likings of all men are equal, irrespective of differences in individuality, birth, social group, nation, race, country and century. But it was the acquiescence just in the satisfaction of those needs, common to all men, which aroused in Nietzsche nothing but disgust. He called it a contemptible being at ease (*erbarmliches Behagen*). It must be kept in mind that his philosophy of heroic struggle and everlasting dissatisfaction did not start as a revolt against Christianity but as a revolt against the philistine progressivism of D. F. Strauss. And it was not the ideas of Romanticism, but, on the contrary, the dominating influence of natural science (C. F. Nietzsche's paper *Wahrheit und Lüge im aussermoralischen Sinn* (Truth and Untruth in amoral respect, 1873), that provoked his philosophy of Will-to-Power, with its purely biologicistic view of man and all the radically anti-Christian consequences. Nietzsche's disgust at the kind of liberalism which degenerates into plain utilitarianism is manifested by youth everywhere today, rendering it an easy prey of totalitarianism. Such thinking is not to be refuted simply by calling it irrational. It is just as little irrational as Christian asceticism and the Christian dissatisfaction with earthly happiness; it appears irrational only to a view which

confuses the reasonable with the expedient.

It seems to me high time to realize the symptomatic character of the strange attraction which totalitarianism exercises in asking for sacrifices: This is a reaction to the attempts made by utilitarianism and pragmatistic philosophies to reduce the meaning and end of human existence merely to a satisfaction of needs, interests and likings. Certainly, the explanations of the sacrifice-“complex” actually given by totalitarian ideologies are sheer nonsense. Nation, state, race, even “mankind” are not gods, and the increase in their power and welfare can never justify the slightest damage inflicted in their favor upon the soul of a single person. But there is a deeper insight or experience, however distorted in its theoretical interpretation and practical manifestation, which revolts in our age against suppression by a purely utilitarian and eudaimonistic view of man that has completely lost the understanding of the Christian view which is the very contrary of it. We experience that there is something in man which grows in spite, and sometimes even through suffering and misery, something which is not necessarily afflicted either by the satisfaction or dissatisfaction of material needs: i. e. the spiritual person. It is this deepest self which provides man with the ability to elevate himself above the force of his natural drives, thereby rendering him morally responsible as the free originator of all that matters before God. It makes him, exclusively among all creatures, the proper subject and object of Justice. For free authorship alone gives sense to the postulate of equal chance or fair play, leaving the mark of injustice upon all privileges and inadequacies which prevail between sacrifice and compensation, duty and right, effort and enjoyment, crime

and punishment.

It is evident that man can never be forced to be free. The fact, therefore, that man is capable of overcoming external difficulties by his own efforts and that he even can grow through them as an inner person, does not entitle any one to be indifferent whenever another person suffers by material misery nor does it give him the right to deprive another of the benefit of good external conditions. It is this fact and the respect of the Divine in every man as an end in itself — and not sympathy with all men because they share our own needs — which makes it immoral to stay disinterested when attempts are made to bring about better external conditions in order to exclude want, exploitation and war. The universal ideal of justice, even in respect to a just distribution of material goods, has its ultimate root in the immaterial nature of man.

Macimillian Beck

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TVA — DEMOCRACY ON THE MARCH by David E. Lilienthal, 248 p. New York 1944. \$2.50.

Hydraulic construction is the cradle of civilization, in Egypt, Mesopotamia, and India. It regulated the giant rivers, prevented the erosion of the land, steadied the climate, and thus made a denser population and a higher standard of living possible. Several thousand years later mankind, despite its vaunted science and technology, had fallen to such a low level that it indulged in a ghastly waste of its natural resources, let the rivers play havoc, the soil decay, and the people impoverish. The task and its ramifications are too complex and too forward-looking for profit-seeking private enterprise; so the age of private enterprise neglected them en-

tirely and thereby wrote its own verdict. It has not done so in the countries of peasant civilization, in Switzerland, Italy, France, Germany, where local co-operation has never given up the care of land and water. But even in the countries of up-start capitalism the task and its emphatically communal character are now being rediscovered. TVA is the classical example of what can and should be done, integrating the most modern achievements of electricity and chemistry into the eternal program of canalization, regulation and irrigation.

Mr. Lilienthal is not only the herald but the doer of these deeds, the chairman of the Tennessee Valley Authority. He does not refer to the vast historical background of the enterprise; his emphasis is on the present and the future. By building for the future this enterprise transforms the present. It is an inspiring book because it reports on inspiring action. For this action brings hope and drive to the down trodden; it is more than economic action, it is the building of a civilization. This is Lilienthal's topic.

Economic interpretation of history is not needed to understand that in this age with the tremendous achievements of economic technology and the deepening shadows of dislocation and unemployment it is the economic problems which have captured the imagination of the people. These are the things that affect their lives day in and day out; economic reconstruction is what this generation wants. Here we have economic reconstruction at its best, broadest, and deepest, where it is a really human concern in unity with nature itself. No wonder the TVA comes as an inspiration.

Is it socialism? Most certainly it is not capitalism, it is a huge piece of planning. It is not orthodox socialism,

however; it is distinctly non-proletarian, and it aims to stimulate local activity, of farmers, municipalities, and businessmen, everywhere, for the sake of initiative and variety. The farmers of every county on the river are invited to select a few of their number to conduct experiments with the phosphate fertilizer produced as a kind of by-product of the giant electricity works, to be used for the restoration of the soil. The businessmen of a town on the river solicit transportation of goods on the now navigable river and suggest the building of port facilities, which would not pay without a certain minimum of transportation. Mr. Lilienthal is right in choosing as the word to indicate his program, not socialism but democracy. It is close to socialism, however, in that everything here depends on leadership of, and guidance by, a public agency; and local business is not capitalism.

The theory of a socialist economic system has been developed, in recent years, to an extraordinary degree of sophisticated perfection: how to figure costs and prices and weigh many alternative activities and productions against one another. The TVA picture dwarfs that ideal system. For to calculate costing and pricing in advance a stable system of value magnitudes is required, and the problem is to find the best among the many possible arrangements. The action of TVA, however, overthrows existing valuations by creating an altogether new framework of conditions and valuations. That is, TVA is creative, as were the dams on the Nile and the Euphrates. It is creative democracy, however.

What extremely good luck is it that an administration which certainly knows how to play politics, and a Congress whose intellectual level and social understanding are sometimes

questioned, passed a law which made this historic venture in democracy unpolitical. It is America's contribution, without the ado of a theory, to the reconstruction of the world. Mr. Lilienthal gives President Roosevelt and Senator Norris (neither of whom is a socialist) due credit for their enlightened leadership. What he does not, and perhaps need not, give is a history of the TVA — the original plans were still considerably more ambitious than the present impressive reality. And what is really regrettable is that Mr. Lilienthal's predecessor as chairman of the TVA, a man whose vision and merits are quite undisputable, should never be mentioned in the book and in its roll of honor. The program of democratic encouragement which Mr. Lilienthal so persuasively advocates is ill served if so important a name in the history of the TVA is suppressed as a punishment for an honest difference of opinions.

Eduard Heimann.

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AMERICA UNLIMITED, by Eric Johnston. Doubleday, Doran and Co., 1944. \$2.50.

For the next meeting of the Fellowship of Socialist Christians I should like to propose a debate between Mr. Lewis Mumford and Mr. Eric Johnston on the proposition, "Resolved, that in our economic life we have reached the period of maturity and our goal henceforth should be, not expansion, but dynamic equilibrium". To hear the debate I should be glad to travel half way across the continent. Why Mumford and Johnston? Because Mumford in his book, **The Condition of Man**, makes an eloquent and documented statement of the idea of economic maturity and the goal of "dynamic equilibrium" and Eric

Johnston in his **America Unlimited** makes an enthusiastic and not undocumented plea for the continuance of the era of expansion. There may well be others who could more adequately present the opposing theories but I have just had such a good time setting Mumford and Johnston over against each other that I should like to hear a fuller statement from each of them and, particularly, to hear the rebuttals which they cannot make in my study. Mumford is an austere and radical critic of capitalism and Johnston is its ebullient and happy disciple. Mumford convinced me that expansionism is finished but that may be because I am prejudiced against capitalism by reason of the injury it has done to spiritual man, this, again, being persuasively argued by Mumford. Then Johnston almost, if not quite, unconvinced me but this may be the result of the charm and gusto — qualities which Mr. Johnston shares with Mr. Roosevelt, whom on the personal side he so much admires — with which the book is written.

Both radicals and ultra-conservatives ought to read the book by the eager young President of the United States Chamber of Commerce. The author is afraid that his assessment of Mr. Roosevelt will raise the temperatures of his New Deal-hating friends, and it probably is doing just that. But to Johnston's discussion of F. D. R. and, more importantly, his comments on labor unions and management-labor problems the conservative will listen with a better chance of being persuaded to a more sensible view than when New Dealers and liberals try to educate him. For the next few months I shall reinforce all my pleas to business men to take a more enlightened attitude toward labor with quotations beginning, "As Eric Johnston,

President of the U. S. Chamber of Commerce, says:" Mr. Johnston really has quite a lot to say to his business friends. Reading some of his chapters — or perhaps we had better say paragraphs, since paragraphs informed by insight and courage are often followed by very superficial attacks on the liberal philosophy — one wants to get businessmen acquaintances on the telephone and say, "Listen to this by Eric Johnston, who certainly is no New Dealer!" His story of what "four vice-presidents of one of our great American corporations said to him and of what he then said to them "makes one give thanks for Eric Johnston and pray for more of him.

Liberals can with great profit read **America Unlimited** because it is an urbane and earnest presentation of the conservative economic philosophy which Johnston claims, rightly, I think, is held by the majority of the American people. To be sure, the liberal reader may on reflection conclude that Johnston has "one of the best minds of the nineteenth century" but the fact remains that he is an interesting spokesman for millions of Americans. He is as agile and charming as, say, Herbert Hoover is ponderous and dull. His faith and enthusiasm are childlike, in the good sense of the word and also, as one must fear, in the unenviable sense. It is hard to see how one could, without leaving the conservative camp, write a popular book more friendly to liberal ideas. The reader ends with something near affection for Eric Johnston, even if a little later he is breathless with astonishment at the naivete of the book. There are the most amusing contradictions and surprising gaps — as when, for example, Johnston omits from his encomium of capitalism any serious mention of the calamitous depressions of recent years. With all

his entranced and earnest advocacy of a "people's capitalism", it is difficult to detect any important ways in which this capitalism differs from the capitalism we have had. Perhaps one can sum it up by saying that the author has a decent man's dislike for the grosser evils of capitalism but is almost totally unaware of the profounder spiritual heresies of capitalist culture. (*Vide* the great majority of Americans!)

But I did not mean to undertake a serious discussion of the book. I wanted only to say that if members of our group feel the need of getting acquainted with an earnest but "reasonable" defender of orthodox capitalism and a confirmed but "openminded" opponent of the New Deal, and I think most of us have this need whether we feel it or not, this little book is not to be missed. For this purpose it is a perfect gem.

Herman F. Reissig.

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MANAGEMENT IN RUSSIAN INDUSTRY AND AGRICULTURE, by Gregory Bienstock, Solomon M. Schwarz, and Aaron Yugow. New York, 1944, 198 pp. \$3.00.

This book is not a thriller; it is of a highly technical nature, documented abundantly and exclusively from official Soviet sources. But nothing can be more welcome to shed light on Soviet social and economic problems than such a factual study, by men outstandingly equipped for it through many years of responsible administrative work in Russia; and of research work on Russia ever since they had had to leave their country.

The trial and error nature of the economic organization, both in the factory and in the rural collective, is clearly revealed. The early history of the factory was characterized by the eventful and painful

struggle in the "triangle" between the manager, the communist party, and the labor unions, all of which had control over the plant and even the staff. Lenin had assigned to the unions the essential job of "defending the workers' interests" against the claims of managers and officials; but they were then transformed into purely administrative organs of the state, on the theory that the interests of the workers under the Soviet regime coincide with those of production. The communist party, on the other hand, did not need to interfere from without as it could gradually recruit managers from its own younger ranks. In this manner the triangular struggle was resolved. The then following stage is the transformation of the typical communist manager into a highly dynamic, efficient, ambitious industrial leader. The beginnings of his emancipation from the proletarian mother soil by way of educational segregation and of cooptation are vividly and persuasively depicted by Mr. Schwarz but doubted by his co-authors, whose reasons, however, do not become clear. The contempt for economic equality as a "petty bourgeois ideal", and the free resort to pecuniary as well as intangible incentives to efficiency tally with this development. Those premiums, on the other hand, do not automatically follow from the money revenues of the plants, as under capitalism, but rather from the statistics of outputs and real costs; prices and profit continue to be fairly rigidly fixed by the plan. It is much to be regretted that no information is given about the capital accounts in the socialized enterprises, which seem to continue faulty, for reasons of the Marxian prejudice against capital, with consequences for the balancing of the plan that it would be very important for a first class Russian analyst

to study.

The picture of the Kolkhoz, the agricultural collective organization, half state enterprise and half producers' co-operative, is equally instructive. Another triangle posited special problems: the chairman of the collective — supposedly an elected member —, the department of agriculture, and party, where the collective itself used to be by far the weakest of the rivals. The way out here too was given by time, when, with the gradual consolidation of conditions and the training of young people, the job of the chairman became easier and a somewhat competent selection could be made. A highly interesting fact is that, with the kolkhozes comprising 100% of all agriculture, 21% of the total agricultural output came from the individual homesteads on the kolkhozes which the Soviet government had to concede to the peasants, and 5% from suburban workers' plots; the main item in this individual output was animal products, of which only one third came from the kolkhozes themselves. The reviewer in this connection cannot suppress his impression that Mr. Yugow presents the facts in a light too favorable to the government. Not that he in any way belittles the terrible cost which collectivization, ten years after the end of the civil war, demanded: "millions of peasants' lives and the destruction of vast national wealth". Nor does the reviewer quarrel with the thesis that kolkhoze has victoriously asserted itself. He believes, however, that this is due, not to any natural superiority of the kolkhoze but to the uncontested fact, confirmed by Mr. Yugow's candid discussion, that an enlightened and dynamic government reserved for the kolkhoz, in discrimination against other forms of agriculture, all the technological devices taken over from eastern agriculture. The author does not

make it clear either that those productive homestead were really the prize which the peasants won through their dogged resistance. And he unqualifiedly accepts the Soviet thesis that agriculture had to be collectivized in order to increase the food supplies without raising "kulaki", rich farmers. The author does not consider other alternatives; and unfortunately the one first-rate Soviet document which has also appeared in English and which inadvertently proves that the spontaneous economic development prior to the collectivization was most favorable to the small peasants rather than to the kulaki, has escaped the author's attention.

Eduard Heimann.

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PLEA FOR LIBERTY by Georges Bernanos, Pantheon. \$3.00.

The philosophy of such Frenchmen as Charles Peguy and Georges Bernanos always appears somewhat incomprehensible to the American Protestant mind for two reasons. The first is an idealization of the French peasant in such a way as to use him as a symbol for the transvaluation of French culture, and the second is a type of Catholicism which does not correspond very closely to anything with which we are familiar. Both of these factors are significant in Georges Bernanos' "Plea for Liberty", and without some discussion of them the value of the book will be missed.

The idealization of the French peasant has little in common with the sentimentality of General Giraud or Marshal Petain with the exception that the two military men are also French and also have their roots in the French tradition. With Bernanos, as also with Peguy, the French peasant is a symbol, seen in the sharpest outline in their view of Joan

of Arc, the peasant girl of Doremy. On the surface, it would seem to be a harking back to the Golden Age of the thirteenth, fourteenth and fifteenth centuries. Bernanos encourages this understanding by his references to the "ancien regime". In actuality, this backward glance seems to be rather a literary mechanism than a literal appreciation. The French peasant is used as a paradigm for a humanitarian, practical and pious consecration to every day tasks and as the antithesis to bourgeois morality based upon economic standards. It must be stated, nevertheless, that the idealization of the French peasant, even when so described as a mythological category, represents a dialectic between sentimentality and mysticism which cannot help but confuse readers who do not share the author's particular vision.

Bernanos' Catholicism also requires definition. It is more anti-institutional than anti-clerical, particularly as the author distrusts French political anti-clericalism. It has points of resemblance with the humanism of the neo-Thomists, such as Maritain, but also sharply differs. What it amounts to is a humanist-mysticism using traditional Catholic symbols, parallel to the more secular humanist-mysticism of Antoine de St. Exupery. As a result it is both anti-democratic and anti-Protestant, while at the same time profoundly distrusting the Vatican and the organized Roman Church. It is anti-Protestant because it views Luther particularly as the agent by which a cultural form was shattered, and anti-democratic because it knows no other kind of democracy than bourgeois culture which was erected on the ruins of the "ancien regime". Again Bernanos would seem to be turning back literally to the Middle Ages when he apparently means to use the culture of that day in a mythological

sense. Yet, he does not entirely escape from a sentimentalized view of the Mediaeval synthesis which will confuse as a rule those who do not share his point of view.

"Plea for Liberty" is in the form of eight open letters, written from Brazil to which Bernanos, author of "The Diary of a Country Priest", retired with his family in 1938 to demonstrate his sense of shame at the Munich deal. The letters were written in 1941, showing his reaction to the fall of France, as a warning to the rest of the world that the factors which caused France's failure were latent in other countries as well. The bourgeois spirit, which regards itself as the embodiment of all cultural values and all moral virtues when in reality it compromises all values for economic ends, is the antagonist at which he tilts in these letters — one to the Brazilians, five to the English, one to the Americans, and one to the Europeans.

The letter to the Brazilians is a eulogy of the back-country pioneer peasant in the jungles as the heir to the French tradition and opportunity. The five letters to the English, written before America entered the war, are addressed to the nation which in Bernanos' mind was the sole champion of civilization against the Nazis, symbols of the final decay of European culture. But these letters are written to a champion in whom the author is not too confident, as he sees in British society the same forces at work which led to the fall of France. The letter to the Americans, which interestingly is in the form of a personal appeal to Franklin D. Roosevelt, is a plea for support in the struggle to save civilization with a solemn warning that the forces of Bourgeois culture, while they may not have reached a crisis in the realitively young United States, are

more powerful in this country than anywhere. The final letter to the Europeans asks that the civilization which will be built after the eventual defeat of the Nazis — in 1941 that eventual defeat appeared to be rather distant — will be one which will recognize human values and to this end Bernanos appeals for continued courage and faith.

Bernanos description of the bourgeois spirit is the most valuable part of his book, as it portrays in clear and epigrammatic fashion a danger which those who do not share the author's humanistic mysticism can also recognize. This spirit has taken "the right of property", which Bernanos sees as a part of natural law, and has perverted it into the "principle of property", described as the justification for selfish and irresponsible exploitation of men to gain profits. The "right of freedom" has been perverted into the desire for peace which permits one to feather his own nest without responsibility under the protection of regimes which prefer injustice to disorder.

"The peoples want no more of a camouflaged materialism which, in order to define and justify itself, exploits the vocabulary of the moral and spiritual, with a great number of Christians as its accomplices. They prefer misery and death to the insidious mediocrity which little by little spreads over our civilization like green mold, to the mediocrity of the scientific schools, to the dreadful emptiness of the comfortable" — (from his letter to the Americans.)

Again — "Englishmen, it is to such fellows, in heaven's name, that for twenty years we entrusted the cause of peace; it is such men whom we commissioned to make sure the peace of Europe. And we found the job suited them marvelously, because they asked nothing of us for

the sake of peace; they demanded nothing, they were satisfied to proclaim their desire for peace. What else could they have done? They had no other desire; they really felt it; they really were afraid of war, not only of the dangers of war, which most of them could have escaped thanks to age, but of another danger a thousand times more fearful in their eyes, that of losing their jobs, of shattering their careers. For they felt deeply unable to prosper in any but a climate of peace, and even of peace at any price; they knew that war, or even the avowed risk of war, would promptly have stripped them of their prestige, cast them into the void. And in like way they claimed to serve freedom, whereas they served only the false semblance of freedom. They placed their hypocrisy at the service of freedom as at the service of peace; they truly loved neither liberty nor peace; it was merely that their habits were shaped in one as in the other, and they clung to those habits, which guaranteed their well-being, their comfort. And don't attribute to that word comfort too base a meaning. I mean it to include their moral well-being, their spiritual comfort; in those habits they found peace for their consciences. They preached the Letter, they denied the Spirit; they sought in the Letter an asylum against the Spirit; here is the more or less conscious reasoning of all Pharisees". (from the third letter to the English).

"Plea for Liberty" is a stimulating book. With an appreciation of the author's peculiar philosophy, it can be read with profit by Socialist Christians.

Charles D. Kean.

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REVOLUTIONS IN RUSSIA. Their Lessons for the Western World, by G. R. Treviranus. New York, 1944. 303 pp. \$3.00.

The author of this book is a German conservative who served as a member of the Bruening cabinet in the last years of the German republic, is complete master of both the English and Russian languages, and is suspected by many German political exiles of being the most dangerous plotter in Washington and London for anti-democratic and, of course, anti-Russian restoration of ancient privilege in post-Hitler Germany. His account of Russian history from the beginning of the century on is based on a vast material (17 pages of bibliographical notes), which this reviewer is unable to check; it is illustrated by instructive charts and maps (in several cases the Russian texts have not been translated), and is written in a somewhat breathless staccato style, which does not always make the meaning quite clear, but is packed with facts and does succeed in giving a colorful picture of the fabulous and terrifying events which the great Lenin and his great lieutenants knew to bend to their will.

The author, being a conservative, does not believe in egalitarianism, and asserts that inequality in worldly reward despite equity before God and equality before the judge is a Christian tenet. He praises Stolypin's agrarian reform from 1909 on for having raised in a few years the class of the kulaki, the first really free farmers in Russia, and is bitter about the collectivization of agriculture, which, he believes, would long have led to a new revolution if it had not been for the unification of the country through Hitler's attack. He regards the more lenient church policy of recent years as dictated by sheer expediency and rightly asserts that there is no freedom of worship when there is no freedom of religious education. Nor is he any more hopeful

for political liberty in the Western sense of the word, in Russia.

But it would be very erroneous to conclude that the book is anti-Soviet. This reviewer has nowhere seen a more unambiguous and better documented discussion of the proposition that both the forced development of the heavy industries, at the expense of the production of consumers goods, and the collectivization of agriculture were suggested, and hence are justified, as measures to prepare for approaching war. The importance of this statement for the judgment of the entire system cannot be over estimated. Nor does the author infer from his prediction of a new agricultural revolution, in the direction of individual farming supported by co-operatives as in Finland and Denmark, that this revolution will overthrow the Soviet; he believes that Stalin, who has his ear to the ground, will understand and give in, as he has done in other cases, notably in the social differentiation in industry and in the army. In foreign policy the author describes the robust appetites of the Soviet and makes as little bones about its democratic aspirations as about its conversion to religion; nevertheless he comes to the conclusion that the renunciation of revolution and the will to collaboration with the Western powers are honest and justify a brighter future of the world. This, for all practical purposes, is the most important statement of the book. To the "messianic fervor" of Russian atheism the author much prefers to Western religious or anti-religious indifference. He judges that "atheism is a recurrent process of purifying religiousness. In this sense Bolshevism has opened the way to a Christian revival in Russia in the great conservative body of the peasantry". And "the Christian missionary ideal of

equality among all who are born to God's image had attained a degree of practical application in Soviet Russia unknown in other countries" a statement which this reviewer would not fully subscribe to. One sees the author is neither without appreciation nor without hope.

The "lessons to the Western World" which the book suggests are that only with "messianic fervor" will the wrong be righted, and that only by righting the wrong can a revolution be averted.

Eduard Heimann.

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CHRISTIANITY AND DEMOCRACY, by Jacques Maritain. Scribners. 1944. \$1.25.

The adventurous Christian has no more stirring experience than that of reflection upon the way men grasp of the Christian view of values has unfolded thru the centuries. To be sure there is no great discovery about the religious imperative which has not been present all along thru the tradition even in the remote Hebrew antiquity. It is clear also that an adequate realization of the demands of Christianity is still a long ways off, even from the most devout spirits. However the evidence of its vitality is the constantly increasing range and demand of the Christian faith as progressively understood by its adherents. Age by age some one of the profound meanings gestating in the Hebrew-Christian faith has come to its birth hour and entered practical life as a functioning imperative for men and women of the faith.

No truth of our religion is revealed with greater travail to mankind than that about the relation of spirit to matter. We have come but a short ways in our apprehension of the truth that spiritual realities can and must have some counter-

part in the material world if their validity as spirit is to be understood and acted upon.

Relatively early in the odyssey of the Christian, men gained some sense of an individual ethic and of its roots in their faith. But it took a (Weber) an Ernest Troeltsch, a Walter Rauschenbusch, an R. H. Tawney; a Harry Ward; a Paul Tillich; a John MacMurray and a Reinhold Niebuhr, to force open the minds of modern Christians to something of the social, political and economic implications of the Christian religion.

In the nature of the case, mankind is slow to take in the possibilities of Christianity as a group or social ethic because (a) of the essential limitations of human beings; (b) of the more than three dimensional nature of the Christian faith. To grasp even partially, on the one hand the inherent imperfectability of man of his society and on the other, the transcendent and operating reality of God and His Kingdom cannot but mean an almost insoluble dilemma for human kind. It is not surprising that the Christian church has more readily understood an otherworldly religion and built a complete architecture for life after death and for the unseen Kingdom of the spirit than it has approximated God's will in the immediate problems of human organization. It is easier to live first in one world and then in the other, developing a tidy world new for each than it is to be put to the sore trial of living simultaneously in both worlds, and so reconcile their demands as to achieve some approximation of eternity in time. This tension between eternity and time, between seen and unseen, between ethical relations and religion provide the most persistent dilemma of life, the dilemma which can split personalities and societies or which can lead when resolved to the

ultimate fulfillment of individuals and probably of groups.

It is with this basic question of how responsible Christianity is for democracy and how incoherent democracy becomes without Christianity, that Jacques Maritain deals in the small volume recently and skillfully translated from the French by Doris C. Anson.

But Maritain deals with more than the basic affirmation "that democracy is linked to Christianity and that the democratic impulse has arisen in human history as a temporal manifestation of the gospel". He deals also with the sources of social Christianity and with "secular Christianity". He speculates, as must we all, upon the possibilities of the secular conscience in functioning beside the Christian conscience.

The nine chapters of this volume, released "in homage to the people of France", offer their most significant comments in the one entitled "Evangelical inspiration and the secular conscience".

Roman Catholicism seldom grants as objective and ungrudging an analysis of the humanistic spirit as Maritain achieves. In discussing the illusions born of rationalist philosophy he says: "But thru these illusions the heart of man sensed a sacred truth: **that the energies of the gospel must pass into temporal life**". Here is the crux of the issue. The energies of the gospel must pass into temporal life. Yet they must do so without loss of the Eternal; without those libations to the earthy gods of power and pride, which emasculate the gospel and crucify Christ. The energies of the gospel must pass into temporal life and create not only justice and equality but the religious dimension. Yet it is those who have renounced religion to whom we are so largely indebted for having carried the insights of Amos and Micah and Jesus into

practical living. "The evangelical impulse which erupted in the Rights of Man in the 18th Century bore the imprint of secularized Christianity — which in turn taught an individualistic Christianity that "the good tidings heralded as throwing open heaven and eternal life, ask also to transform the life of earthly societies in the very midst of its woes and its contradictions; that there are in the message of the gospel political and social implications which must at all cost be unfurled in history".

There follows an analysis of the debt which the secular conscience owes to Christianity, how it has acted on its acquired faith and how — "if it does not veer to barbarism", as it so easily may do — it may be counted on to contribute to the democracy we seek. He enumerates seven of these gifts of Christianity — to humanity and affirms his faith in the possibility that secular man will act upon these insights for the peoples welfare. The seven are: 1. Faith in the forward march of humanity. (Maritain is no believer in inevitable progress). 2. Faith in the rights of the human person. 3. The sense of mens equality in nature and the relative equality which justice must establish among them. 4. The conviction that authority or the right to exercise power is held by rulers of the earthly community only because the common consent has been manifested in them and because they have received their trust from the people. 5. The condemnation of the politics of domination and of iniquitous and perverse means in the guidance of nations: the profound feeling that justice fosters order and injustice the worse disorder. 6. The sense of freedom — the conquest of freedom consonant with the vocation of nature. 7. Faith in the brotherhood of man.

These seven faiths have "taken shape in the secular conscience because of the evangelical ferment" yet by their divorce from their original source and their univalement with reason and science they have been "drained of all substance". The issue is clear. How can the substance of this two-worldly drama be restored or be seen for what it is? The poor and oppressed have set out for the land of justice and fraternity — heralded by Amos centuries ago and Isaiah yet because the Christian conscience is cast off only reason is left as the guide. By what tragic mismanagement have the marshalling of its forces of justice so lately and so largely fallen to the secular rather than the Christian conscience or to a secularized Christianity? The Kingdom of God, realizable only beyond history must "enigmatically be prepared in the pains of earthly history" — but by whom and on what working hypothesis, what driving devotion? By men who know that God's will must be done on earth as it is in heaven but who know also that they are dealing in a dimension not measurable in a test tube alone or alone fulfilled by logic.

Dr. Maritain's proposals seem to this reviewer too much on the reformist side, too tentative and too much dictated by generalities. His pains to differentiate between the peoples movement and the proletariat is less pleasing than his distinction between masses and mobs in contrast to the common people. There is no question that Jacques Maritain is an anti-facist or that he is a true disciple of democracy at its best. What form this best is to take is less clear. Perhaps this vagueness and liberalism are in keeping with the philosophers role, or with Maritains temperament. Are they perhaps the caution and the overtones of the Catholic hierarchy? Can one whose view

must preclude any offering of Marx be ready with adequate suggestions for democracy in 1944?

He concludes his reflections with a plea for an heroic humanism by which he means the creation of such justice for and by the plain man all over the world that sacrifice in life and in death shall be less in meaningless brutality and war and more in the creation of a genuinely better order of life for all. He urges that his reader not confuse his Christian hope with a liberal optimism. He is convinced that if we want civilization to survive, we shall work to create "a world of free men imbued in its secular substance by a genuine and living Christianity, — a world in which the inspiration of the gospel will orient common life toward an heroic humanism".

Winnifred Wygal.

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TIME MUST HAVE A STOP, by
Aldous Huxley. \$2.75.

Aldous Huxley, it will be remembered, was converted some time ago from the cynicism which he expressed most vividly in his novel "Point Counter-Point" to a mystic faith which Gerald Heard has defined more carefully than Huxley but which the two English emigres, now resident in California, hold in common. It is a religious faith which might be described as a Buddhist version of Christianity or as a syncretistic faith which seeks to find the common mystic elements in all religions.

Huxley's faith was first elaborated in novel form in his "Eyeless in Gaza" and in his religious volume "Means and

Ends". His new novel "Time Must Have a Stop" is hardly a proof on any growth in grace in this new faith. The first three quarters of the book deals with characters which remind one of "Point Counterpoint". They are rather unlovely personalities and they give the impression that lechery is the primary sin from which man must be redeemed. In the various situations in which the characters are elaborated the women are the temptors, either because of unsatisfied sexual passion or because of unsatisfied mother love.

The young man who is the central character of the book is finally converted to a mystic faith by an Italian of saintly discipline and the book ends with the young man's confession of his religion to his skeptical father. The faith is presented as a form of redemption which the world requires for the curing of its present national and international ills. But the social issues of modern life are not a part of the novel.

Mr. Huxley's deftness of touch, which is a part of his great artistic gifts, is as impressive as ever. But the content of this art has not grown with the years. The human scene is not comprehended in greater depth or breadth than it was when Huxley was at his cynical worst. A mystic solution for life's problems is tacked on to the end of the novel, which the children of this world will be able to enjoy until the final ten pages. Those ten pages will not convert them either, because the single character who is transformed by the new faith is not pictured for us beyond his confession.

R. N.

